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# MISSIONS

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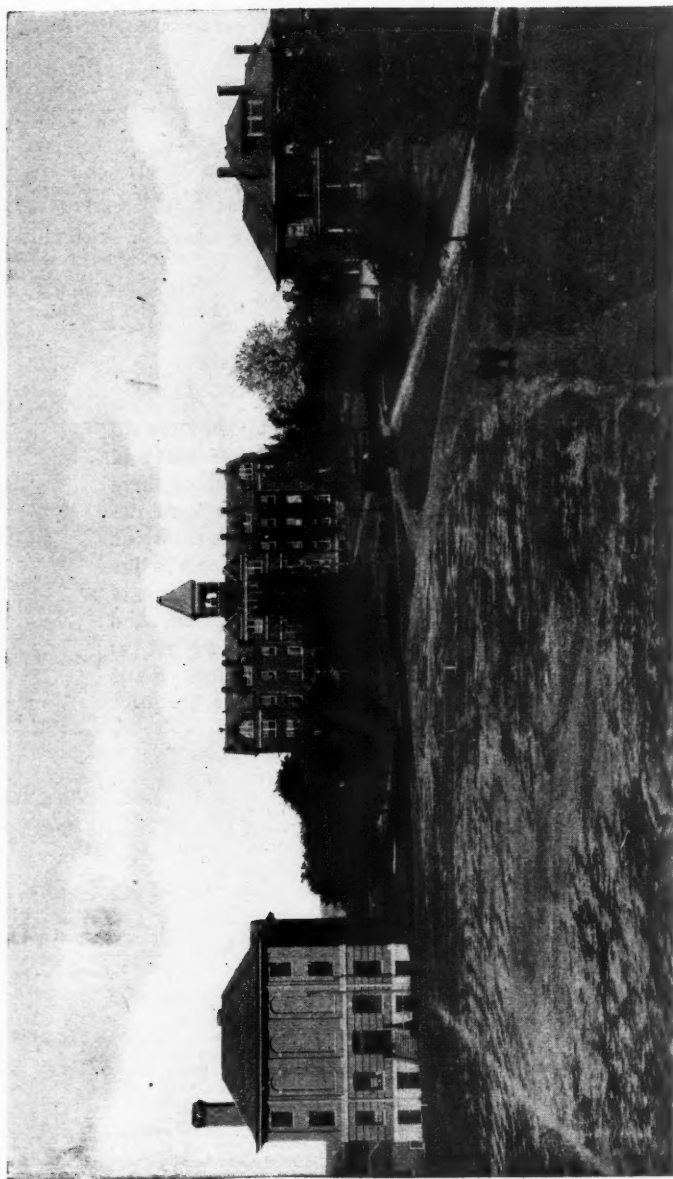
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### The Easter Story

**I**N the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. — Matthew 28: 1-6.





**The Fine Thirteen Acre Campus of Morehouse College, Atlanta**

Main Recitation Building and Chapel on left; Graves Hall in center; President's House on right.

Sale Hall and the new Robert Hall are in the rear of the Building on the left



# MISSIONS

VOLUME 8

APRIL, 1917

NUMBER 4

## In the Vestibule



MISSIONS for April differs from ordinary numbers in that it devotes many pages to two articles of length. This is due to the fact that there were two events of unusual interest in February. Both of these came under editorial treatment, and of course the Editor has the advantage in that he can give the space according to his estimate of no value of it to the reader. He believes there will be the dissent in this case, and that the variety found in the issue will not suffer by the space accorded to the School Visitation in the South and the Board Meeting at Indianapolis. Semi-centennials in the life of our Home Mission schools are not frequent enough to be passed over without a just valuation of their work and worth. Moreover, the race problem was perhaps never more serious than now, and every American should be concerned to see that the right solution is found. Take immigration and the colored people together, and this country has a task on its hands that will tax its Christian thought and tact and spirit to the utmost.

The Review of Conditions in China in 1916 is one of the carefully considered articles that make "Missions" of value. While it is difficult to keep pace with changes at such long range, such a review gives a basis for right understanding of what occurs. "What One Chinese Man Did" is one of the Living Documents, a strong illustration for pulpit or prayer-meeting use. "A Year's Harvest from One Field" brings the Bengal-Orissa field close to us. Mr. Hagen's Winter Trip on a Cruiser certainly was of the exciting kind that will interest the boys as well as their elders. The page on "Missions and Business" comes from a daily newspaper, and has the common sense view not always found in such sources.

As for Helping Hand and Tidings and the news pages from home and far lands, we doubt if the magazine has brought together more readable news material in any previous issue. We incline to the belief that this is one of the issues that will hold Dr. Powell of Kentucky to the practice which he publicly declared (on our school trip) had become a habit, of settling down to read "Missions" from cover to cover at the first opportunity after its arrival. By the way, our readers are going to have chance presently to make the acquaintance of this remarkable man, missionary and evangelist. Look out for the May issue — Anniversary Number, remember. We have on hand an unusually fine article on Cleveland, and can promise a rich treat to our readers.



## A School Visitation in the Southland

BY HOWARD B. GROSE

INSPECTION OF HOME MISSION SCHOOLS: A STUDY OF CONDITIONS:  
SEMI-CENTENNIAL OF MOREHOUSE COLLEGE AT ATLANTA: GREAT DAYS:



ON Wednesday morning early, February 14, 1917, I left Indianapolis, where I had been attending the Foreign Board meeting, and at 11.29 was backed into the station at Louisville, Kentucky. This was the assembling point for a party that was to visit some of the Home Mission Schools, with Dr. Brink, Superintendent of Education, as guide and chaperone. While waiting at the station for the arrival of a train from New York I saw a robust keen-eyed man who was evidently waiting for the same train. Presently the train came in, and Dr. Brink did not appear. While I was asking the gateman some questions about other trains, the stranger said, "Maybe we're looking for the same people." "Possible," I replied, "but not probable. I'm looking for Dr. Brink of New York." "So am I," said he briskly. "I'm Grose of Boston," said I. "Hale of Rochester," said he. "I have pleasant recollections of Rochester," said I, "for it was my college town." "Same here," said he. "Class of '76," said I. "'85," said he, and of course we were acquainted. Mr. William B. Hale, a member of the Home Mission Board, had come as I had to join the visitation party. We couldn't understand why Dr. Brink and Mr. D. G. Garabrant,

chairman of the Executive Board, were not on that 11.45 train according to schedule, but all we could do was to go to dinner and trust to finding them at the leaving point by 3 o'clock. While we were at dinner in walked the missing men with Dr. W. N. Powell, State Superintendent of Missions of Kentucky. It had been their fate to miss connections at Indianapolis, else they would have been on the train with me; and catching the interurban trolley they had made the long journey, arriving less than an hour later than they had planned. Thus there were five of us to start upon a journey that proved most memorable.

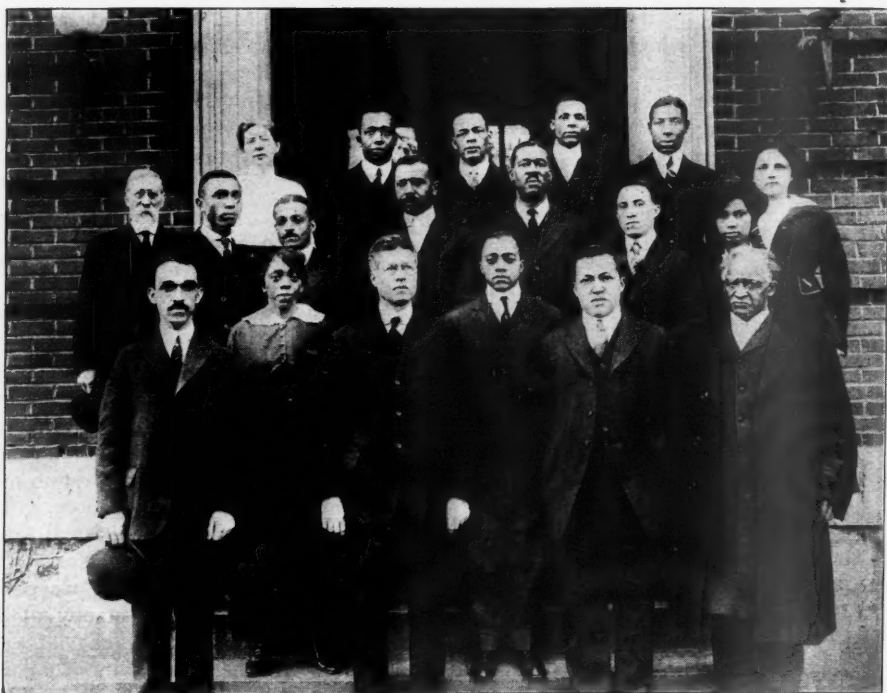
We had to hasten the meal, for there was little more than an hour in which to inspect conditions at State University, a school for the colored people that had been saved from losing its life and property largely through Dr. Powell's interest and exertions. He cannot bear to see anything Baptist go out of existence, and especially an institution as much needed as this, if rightly conducted. A southern man, deeply concerned for the progress of the colored people, he had encouraged the colored women to sacrificial effort; had enlisted the Home Mission Board in New York which had not previously been behind this school; had drawn money from one source and another in the manner peculiar to himself that has made him a

famous collector; had postponed sale indefinitely, set the school on its feet, and now took us out to see a going concern. The students were gathered in chapel to meet us, and sang for us one of the old melodies that strike straight to the heart. Wonderful gift God has bestowed upon that race; its expression in all the schools was an enjoyment and enrichment. A brief meeting with the trustees, who are struggling with the last pressing indebtedness, and then we were off for the station and the first running on schedule time. I cannot make the trip real in any other way so easily as by giving the itinerary:

Place	Time	Date	Items
L. Louisville, Ky.	3 P.M.	Feb. 14	State University
A. Mammoth Cave	7.33 A.M.	14	
L. "	2.50 P.M.	15	4 hours in Cave
A. Nashville, Tenn.	8.55 P.M.	15	Sleep in hotel.
L. " "	2.15 P.M.	16	Visit Roger Williams Univ.
A. Memphis, Tenn.	10.00 P.M.	16	Sleep in hotel.
L. " "	9.30 A.M.	17	Visit Howe Institute.
A. Little Rock, Ark.	1.30 P.M.	17	Arkansas Baptist College
L. " "	8.45 P.M.	17	Sleep on Pullman
A. Muskogee, Okla.	7.30 A.M.	18	Bacone College, Indian
L. " "	9.07 P.M.	18	Sleep on Pullman
A. Little Rock	6.45 A.M.	19	Breakfast
L. " "	7.40 A.M.	19	Stories by Dr. Powell
A. Marshall, Texas	2.55 P.M.	19	Bishop College
L. " "	1.50 P.M.	20	Bishop, chapel, etc.
A. Alexandria, La.	9.40 P.M.	20	Looking up site
L. " "	10.08 P.M.	21	Sleep on Pullman
A. New Orleans, La.	8.05 A.M.	22	Board Meeting, Leland Univ.
L. " "	3.00 A.M.	23	Sleep on Pullman
A. Jackson, Miss.	8.50 A.M.	23	Jackson College
L. " "	1.55 P.M.	23	More stories
A. Selma, Ala.	10.30 P.M.	23	Sleep in hotel
L. " "	10.45 A.M.	24	Selma University
A. Chewa, Ala.	2.00 P.M.	24	Tuskegee 5 miles away
L. " "	8.00 P.M.	24	Four hours at Tuskegee
A. Atlanta, Ga.	11.50 P.M.	24	Guests at Spelman
L. " "	2.45 P.M.	27	Morehouse College
A. Boston	6.50 A.M.	Mar. 1	Pullman two nights

Dr. Brink, Mr. Garabrant and Dr. Gray went from Atlanta to Columbia, S. C., to visit Benedict College; Raleigh, N. C., Shaw University; and Richmond, Va., Richmond University and Hartshorn College; reaching New York early on the morning of March 4th. Since Missions is not one of those publications that come out every little while, but a regularly monthly of pronounced orderly habits, I hurried on from Atlanta as fast as belated trains would permit. This was the first "two hours late" experience of the whole trip. Think for a moment of the temperature extremes passed through. Left Boston in a beginning blizzard, zero cold; kept below zero weather and snow until Indianapolis was near; saw no more snow until after leaving Baltimore, a fortnight later, when we ran into a real squall, lasting all the way to New York. The brisk weather continued until we got to Memphis; moderate but snappy at Bacon; lovely spring at Marshall; far above 80 in New Orleans; June balm at Atlanta; winter again in New York and Boston.

It certainly was remarkable that in carrying out our long itinerary we did not lose a single train connection or appointment. It was swift and strenuous work, with many nights on a sleeper (satirical misnomer), and every day filled with events from early morning till late at night. But the scenes shifted so rapidly, the experiences were so varied, the train companionship was so agreeable, the schools were so interesting each after its own fashion, the study of a great national problem at first hand was so engrossing, that we largely lost sense of time and fatigue, and it was with real regret that the break up of the party came at Atlanta. Editor Laws had joined us at Marshall, Texas, being a member of the Leland College Board, and Editor Gray at New Orleans. Neither had visited our Home Mission schools before, and admitted that what they saw was a revelation, the results of which their readers will undoubtedly share. I hope later to take Missions readers with me to the places we visited; but in this issue the first place belongs to Morehouse College, the celebration of whose semi-centennial was the important event that led to the wider visitation.



THE FACULTY OF MOREHOUSE COLLEGE, ATLANTA  
Lower row — Left, Dean Brawley; President Hope, third; Prof. Harreld, fifth

## THE FIFTIETH ANNIVERSARY OF MOREHOUSE COLLEGE

Great preparations had been made for this occasion, and a program prepared covering three days with exercises of attractive character. When I first saw the institution it was Atlanta Baptist College, and Dr. George Sale of lamented memory was President. I was a guest in his home at that time, in company with Dr. Morehouse. The campus remains much as it was then, with the exception of the fine new dormitory that was to be dedicated as Robert Hall, in honor of the first President. The group of buildings is creditable, the principal lack being a suitable gymnasium, which ought to be the next building erected. The College is well located, on high ground but a few blocks away from that great school, Spelman Seminary. Thus more than a thousand students are gathered in the two schools in that section of the city — far enough out to escape the undesirable features of city life. The Morehouse boys and Spelman girls are near

enough for friendly intercourse, not too near for good discipline, which is rigorously maintained.

Sunday afternoon was set for the anniversary sermon, with President Faunce of Brown University as the preacher. There was especial fitness in this, since President Hope of Morehouse is a graduate of Brown, in whose career, as the preacher said, Brown takes proper pride. The large chapel was crowded. More graduates had come back than on any former occasion, and there were many distinguished visitors from abroad, as well as friends from the city. Representatives came from the Home Mission schools and from Tuskegee — President R. R. Moton and Mrs. Booker Washington from the latter. The setting was certainly inspiring. On the platform were the guests from the North and some from the South; on the left was the superb chorus and orchestra, and in front of the speaker were



about a thousand people, six hundred of them students. And such singing before the time came for preaching as would move any soul not atrophied. We had heard sweet and touching melodies at every school visited, but nothing that could compare in volume and effect with the singing of these Morehouse College boys. They have a gifted leader in Musical Director Kemper Harreld, who has brought the chorus to a high point of perfection; but they have what no leader could give, a natural harmony and sweetness of tone incomparable. When the invocation was given, and the first melody was sung, "The rocks and mountains shall all flee away," the impression was profound and lasting. Underneath the Scripture reading and prayer ran that deep harmony. Then came the Anniversary Hymn, written by Dean Benjamin Brawley, one of the ablest men on the faculty, with music by Prof. Harreld. This was strong, and the entire student body sang:

## ANNIVERSARY HYMN

Father of Light, whose word omnipotent  
Moved in creation's dawn the firmament,  
Lord of the stars and sun, Ruler of day,  
Bow down Thine ear and hear us while we pray.

For years our fathers prayed the light to see,  
And all the night long fixed their faith in Thee;  
And as we now our Ebenezer raise,  
Still teach our lips to sing to Thee in praise.

Guide Thou the people led from sore distress,  
And fed by manna in the wilderness;  
Be Thou our Rock and our High Tower and Shield;  
Give us the grace Thy tabernacles yield.

From all false gods that beckon day by day,  
From all false fires that burn to lead astray,  
Guard us, O Lord, by Thine almighty hand;  
Still lead us onward to the Promised Land.

President Hope fittingly introduced the President of his *alma mater*, and in his introductory words Dr. Faunce congratulated Morehouse on the occasion and on its head, bringing the greetings and god-speed of the older institution. The text was Luke 22 : 27, "Which is the greatest, he that sitteth at meat or he that serveth?" and the sermon was finely adapted to the occasion, linking the ideal and the practical. The graduates of Morehouse College can render service through discovering promising men and women, through helping to make provision for education, and through the consecration of all ordinary labor. The attention was unbroken and the influence of the spiritual message was evident. Then came the anthem, "Seek ye

the Lord," in which the choir showed that it was at home in this class of music as in the more thrilling melodies. The closing hymn, too, "Spirit of God, descend upon my heart," disclosed the taste of the leader for the great hymns. I should like to say here, as a digression, that when the different schools came to sing hymns, in no case did we hear any of the cheap tunes that are palmed off on our Sunday-schools; the real hymns of the church were sung and we saw none of the modern trashy song-books that infest the North. For example, note the hymns sung at the evening session, "O Zion haste, thy mission high fulfilling," "Now to heaven our cry ascending," and "The God of Abraham praise."

That evening session was given to greetings from sister institutions, which included Atlanta University, Gammon Theological Seminary, Clark University, Morris Brown University, Shaw University, Talladega College and Spelman Seminary, President Tapley of the latter bringing congratulations from the "sister" school. The formal address was by President Hope on "Fifty Years of Negro Education and the Outlook." A member of the faculty when Dr. Sale was President, Prof. Hope was selected as legitimate successor, and during the eleven years of his administration the College has made progress in many ways, so that he could say with fairness that during the half century Morehouse men had been at the head of all upward movements in Georgia and the South and extended their influence even into Africa.

We celebrate the truth and power of God working through the freedmen and freemen of a distressed, bruised, terribly exploited people, until they look the world in the face, feeling all the promptings, having all the yearnings and requiring all the freedom and blessings that are the heritage of those who have lived, learned and ruled for centuries. No pressure has been able to undo the essential work of the Negro college. Today in town and country you find the stamp of the Negro school in the life of the home. If thrift had been the only teaching, the missionary teacher would have bestowed a lasting benefit upon this people and the entire South. Today in Georgia there are 300,000 Negro Baptists. Out of that little group of crude young Negro men gathered about a simple, great man (Robert) have come the hundreds of preachers who evangelized Georgia. Morehouse College



# Campus Snap-Shots, taken by Morehouse College Students



President Faunce, Editors Gray and Grose



Mr. Garabrant and Dr. Brink



Dr. Abercrombie and J. W. Beverly, a Classmate  
of President Hope



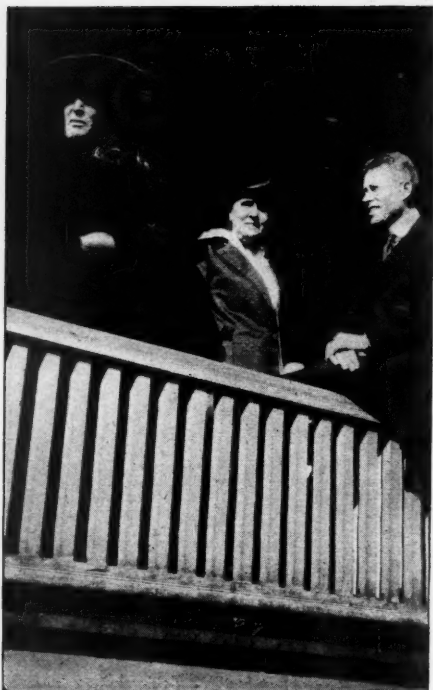
Secretary Buttrick of the General Education  
Board and Instructor Warner



THE NEW DOMITORY BUILDING — ROBERT HALL. SALE HALL IS SIMILAR IN STYLE.  
A GYMNASIUM IS THE NEXT NEED OF THE COLLEGE

is the evolution of the Negro from Webster's blueback speller to the wide college outlook on knowledge and truth. There is in history no parallel to this. When the nineteenth and twentieth century of American school history is well written those pages dealing with the Negro school and college will be dazzling, and inexplicable save as Jesus Christ is seen. . . . If asked what best constitutes a college for Christian leadership, I would say the moral and spiritual element in the teacher. And the avowed and unshaken purpose of Morehouse College is Christian leadership. Fifty years ago training for leadership was comparatively easy; today the task is more complex. We have education now, wealth, tremendous economic and social burdens; we have to face certain social injustices and cruelties; exclusion from economic, civil and political participation has thrust our thought and activity into narrow channels. These experiences are producing some very definite phenomena — sordidness, prodigality, the godless desperation of the untouched friendless rabble, and the fine cynicism of educated and prosperous men and women. The Negro minister today occupies a larger field, exercises more power and can do more good or evil than any other man among us. We must develop ministers who can move among men, know their difficulties and minister to their necessities as Christ would. . . . We have at the same time a liberal attitude toward truth and

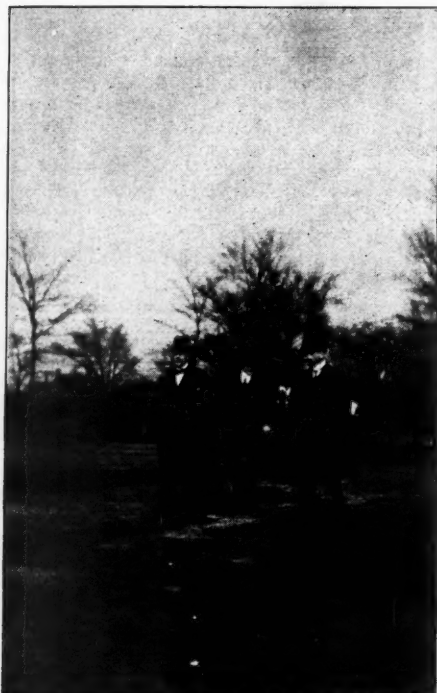
men. Thus far we have used models set up for us, but we are going to show more ingenuity, originality and adaptation in our educational institutions. No outside influence must deprive the college of its power of action and reaction upon the Negro for his highest welfare. The college must be the center of thought and leader in action in all those vital matters that relate to the race. So long as Negro people have to go beyond themselves for the support of their colleges there is danger of racial ideals suffering. There is danger too of philanthropy's becoming too exacting in what the school should teach, how it should grow, and what should be its ideals and expression. Thus far, thank God, Morehouse College has had perfect freedom, and the attitude of all those organizations and persons closely related to it has been most beautiful and generous. Rightly protected and promoted, our colleges will cease to be centers of learning that serve only Negroes, be lifted out of mere racial service and made indispensable to our entire country. Thus do we face the future full of hope; honor and pay loving tribute to the friends who have passed away; greet you who rejoice with us on this happy occasion; and praise God that he made the Christian North read into missionary effort the opening of people's minds that they might receive the truth in their hearts. God be praised for that ideal of missions which made possible Christian colleges for Negroes.



Mrs. Booker Washington, Mrs. Abercrombie and President Hope



W. T. B. Williams, of the Jeanes Fund, Mrs. Hope and Mrs. Washington



Col. Paxon, Dr. Porter and Judge Evans of Atlanta, on the way to the Sunday Service



Pres. Page of Western College, First Colored Graduate of Brown, and Pres. Booker, Arkansas Baptist College

Monday morning there was a Conference on Moral and Religious Training, with addresses by Editors Laws and Gray, who acceptably took the place of absentees, President Booker of Arkansas Baptist College, and Rev. M. W. Johnson, a graduate of Morehouse and Rochester Seminary.

Monday afternoon was the dedication session. It was my privilege to represent the Home Mission Society in the address of dedication of Robert Hall, in the unavoidable absence of Dr. Morehouse and Associate Secretary White, both of whom had anticipated being present. A long message of congratulation from Dr. Morehouse was read, after the great hymn, "God of our Fathers, whose Almighty Hand," had been greatly sung. The Anniversary Hymn was repeated after the prayer, and then came the address that paid special tribute to two noble men.

"We dedicate today a building—Robert Hall—and name it in honor of a man who dedicated a life." The interesting fact was pointed out that this first President fifty years ago and the present President both graduated at Brown. Scholar and gentleman, of Huguenot South Carolina blood, this man declined the headship of an Iowa College to become President of Augusta Institute. High sounding title, but what did he find? A lot 180 x 180, a couple of tumbledown buildings without furniture; an entire equipment of a bench with a few books on one end for a library! But as Mark Hopkins on one end of a log and a student on the other made a college, so President Robert on one end of a bench, a dozen books on the other, and a score of students sitting around on the floor, made a school that survived the disfavor of the whites, was saved from starvation by the gifts of the Negro Baptists of Augusta, and became by process of removal and evolution Atlanta Baptist Seminary, Atlanta Baptist College, and at last the Morehouse College of today. Solid foundations were laid. In seven years (1871-78) 245 men were enrolled. The classes ranged from reading words of one syllable to algebra, natural philosophy and New Testament Greek, with weekly exercises in declamation and composition—and one man to do all the work for four years! Board from five to six dollars a month. President Robert saw a great gain before his death. We believe he rejoices in this day, when the little school he organized and built his life into has become an influential factor in the development of a race. (This history of struggle naturally carried the feeling of the students to a point of intensity, which was to manifest itself fully when the tribute to Dr. Morehouse was given.)

It is fitting to remind you that the American Baptist Home Mission Society has been in and

behind this enterprise from its inception. But for that Society, young men, you would not be in Morehouse College today. The same thing is true of the score of schools we are visiting in the South. It was the vision of great need—a race of freedmen thrown suddenly and helplessly into liberty—and a great opportunity to serve, that came to the leaders of the Society even before the War closed. So long as memory holds and gratitude remains one of the finest traits of human nature, your people will not forget the hand of help stretched out to you by Christian brethren in the North—Baptists and others—in the hour of your deepest need.

We are dedicating a building to a high and holy purpose—to the cause of sound and sacred learning in the interests of a race whose future and fortunes are inextricably bound up with our own, for bane or blessing; but we are also celebrating the fiftieth birthday of the school. Here again we meet with a name that arrests attention. Why Morehouse College? Because of all the friends the colored people have had, no one has been more farsighted, more persistent, more devoted, more practically helpful than Henry Lyman Morehouse, President of the Board of Trustees, now in Florida recuperating. (When the name was mentioned the students gave their yell, then resounding and long continued applause, until the speaker said, "A little louder, boys, and I shouldn't wonder if Dr. Morehouse could hear it"; and it is a wonder that he didn't hear what followed that; while the added, "We'll make him hear it by telegraph tonight" brought laughter and another round.) Nothing but physical inability would have kept him from sharing in the joy of this occasion. Would that I could speak fittingly of and for him today. When he became Secretary of the Home Mission Society in 1879, his great heart was at once impressed with the vastness of the educational task which he saw to be one of the chief duties of his Society. With faith in you, with unflinching patience and zeal, with voice and pen, he has wrought for you during forty years of official life, until now he looks upon a great group of institutions, into every one of which some of his life blood has gone. Honor to him it is to have this College perpetuate his name and deeply he appreciates it; but higher honor still to you to have his name as that of your *alma mater*. In his behalf I give you greeting and godspeed, and on your own behalf I know you will send a message of love and godspeed to Dr. Morehouse, who is affectionately called our Grand Old Man. God bless him! God crown him with the highest reward of service, that "Well done" of the Master. (Renewed applause.) The address closed with the thought that the real rise of a race lies in the race itself, and the man or race that has not experienced the joy and strength of self-help and self-reliance cannot know the dignity and worth of self-respect; and an appeal to fit themselves to play their part as citizens who must be relied upon to help save the liberties and free institutions that make life in America worth living.



The enthusiasm engendered, and the superb rendering of "Remember now thy Creator," paved the way for Principal Abercrombie of Worcester Academy, from which President Hope graduated. His personal allusions heightened the feeling, and when, after a masterly address on the value of the classical studies, he delivered a message from the Y. M. C. A. of Worcester to the Y. M. C. A. of Morehouse, at the same time handing an envelope to the President, the boys broke loose again and it was a real college time. Then the melody, "I'm goin' down to the River of Jordan" put the conclusion of unique music to a season that afforded the first opportunity for the genuine student enthusiasm to manifest itself. Dr. Wallace Buttrick, of the General Education Board, had the advantage of a ready audience also, and made a capital brief address, paying another tribute of affectionate esteem to Dr. Morehouse. It was a great afternoon — "the high-water mark," to quote Dean Brawley, whose admirable book, "History of Morehouse College," furnished me with the facts used. The envelope from Worcester, by the way, contained a check for \$100, and the announcement of this at the evening session evoked great applause.

Monday night was Alumni Night. Dean Brawley gave an illustrated historical address. "Dr. Joseph T. Robert as His Students Knew Him" was the subject of W. E. Holmes, D.D., who taught at Morehouse College for more than twenty years. Prof. P. M. Davis, Principal of the Slater Public School, Birmingham, Ala., spoke on "The Public School as a Field for Morehouse Men," and a strong address on "Morehouse College and the Negro Baptists of Georgia" was delivered by Principal M. W. Reddick, of Americus Institute, who is also President of the General Missionary Baptist Convention of Georgia.

Tuesday morning was given to a Conference on Education. Superintendent Brink, introduced by President Hope as a man who thoroughly understood his work, with perfect mastery of every detail, spoke on "The Educational Outlook." Fifty years ago there was not a single public school for the Negro; today 750,000 Negro children are in the public schools.

Then there were but four higher schools; to-day there are 500 such schools. In all our Home Mission Society schools are between 6,000 and 7,000 young men, preparing themselves for service. The educational outlook lies not in the physical equipment but in the students. With them lies the future. "Ye shall be praised for what ye shall be." The second address was made by Dr. R. R. Moton, Principal of Tuskegee Institute, who emphasized the fact that more and more in the stress of our economic life in America there will be a tendency to elevate and dignify the trades, and that more and more the educated Negro must look out for the common men and women. His closing illustration was thrilling. He is a man of great power, a worthy successor to Booker Washington. There were other addresses, making a session of value and closing the speaking program. On this program as a whole and on its carrying out, President Hope and his associates are to be highly congratulated.

Tuesday night was the students' opportunity, and they gave a concert as a compliment to the alumni and other visiting friends. The brilliant program made a powerful impression. The music throughout the exercises was worth crossing the continent to hear. The finish of the work showed whether the students were rendering a classical anthem or a Negro melody.

It is to be hoped that the semi-centennial exercises brought inspiration and encouragement to the faculty and students of Morehouse College. They certainly will not be forgotten by the visitors, who wish for the strong student body the highest development of Christian character.

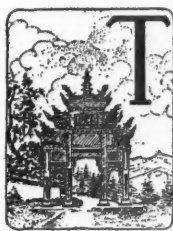
Of Spelman Seminary it is not now in place to speak; but I cannot forbear to express our warm appreciation of the gracious hospitality extended by Miss Tapley and her associates, who made it seem a delight to entertain all of us, and whose "table round" was a feast indeed. Great school—but we shall go there together when we can enjoy the chapel service without hurry. Those were memorable days in Atlanta, where we have institutions that mean far more to their welfare than the white people of the South fully appreciate as yet.





## A Review of Conditions in China

BY REV. JOSEPH TAYLOR OF CHENGTU, WEST CHINA



THE year just waning (1916) has been a memorable one in the annals of the Chinese Republic. Perhaps the chief fact of importance is that the country is still under a democratic government. In the last month of 1915, Yuan Shi Kai, after what he thought sufficient and careful preparation, proclaimed himself Emperor. Ever since the abortive revolution of 1913, the tendency in matters political had been to a keen and steady centralization of power in the hands of the President. At one stroke he dissolved the Gweh Min Dang, the Revolutionary Party, and its members sought places of safety in such cities as Shanghai and Tientsin, from which harbors of refuge they could send forth fulminations against the tyrant Yuan. Then when the moment was opportune, the Strong Man scattered the noisy but woefully inefficient parliament, and not a few of its members joined their disgruntled fellows in the aforementioned settlements. The road seemed clear to the Dragon Throne, and Yuan was made to believe that the country was clamoring for him to "ascend the throne." In this matter he showed an all-too-ready faith, and, as already said, in December of 1915 he became the Emperor of a Republican country. China is sometimes referred to as topsy turveydom,

and it certainly is unique for its apparent lack of logic in matters that pertain to government and religion. Where is there another country where an autocracy could be superimposed upon a democracy? In what conceivable state (outside of China) can a man be a Confucianist, a Buddhist and a Daoist in one lifetime and at the same time?

But to resume the review: Yunnan revolted against the new monarch and invaded Szchuan. The conflagration spread and soon there was a state of civil war. Yuan promised to be good and gave up all claims to the throne; he would be a good president if the people would give him another chance. But the people were resolved that he had sinned away his opportunity and they demanded that he resign. He was jockeying for time when one day a telegram announced his death. To say that China was staggered is to put it mildly; the heart of the nation seemed to stop beating for an instant, but only for an instant. One thing was clear—the Republic was safe, for it was known that Vice-President Li had from the first strongly protested against the assumption of royal power on the part of Yuan. Li was declared President and telegrams ran thick and fast to the four corners of the country exhorting the people to stop fighting and resume their customary avocations. No matter what might happen in any one particular province, the Republic of China

had been saved as if by the intervention of heaven. The struggle had proved one thing—that those citizens of China who do the thinking and planning for the nation wish to live under a republican form of government. It may prove to be an unwise decision, and it may place the country at the mercy of unscrupulous neighbors; but the Chinese wish such government as they have to be democratic in form.

To say that all the problems of this distracted people were solved simply by their decision to remain democratic in their government is to miss the mark. The struggle that had been waged by one part of the nation against another changed its focus, and now rival candidates who had control of fairly large sized bodies of soldiers began to quarrel over the governorship of some of the provinces. So that in a country that has nominally declared the cessation of civil war, two or three "side shows" in the form of provincial wrangling were to be seen. Kwangtung was held by a powerful satrap who was ordered by the Central Government to hand over his office and his troops to another appointee. He did not propose to do anything of the kind and held the city of Canton for months against the forces of his rival. Szchuan was in the hands of an appointee of Yuan Shi Kai and he did not make way for his successor until he had drained the provincial treasury of its last dollar. He was succeeded by a man who dared not leave his official dwelling until he was assured of a safe journey out of the provincial capital, Chengtu. His successor held the fort until the arrival of Tsai Ao, the Liberator of China, whose recent death is so bitterly lamented by his fellow countrymen. Then Tsai Ao remained long enough to instal one of his generals as Governor before going to Japan to seek medical advice about his tubercular throat. All this time sporadic fighting was going on in different parts of the province and the foreigners in Chengtu were forbidden to go to the hills, so had to stay on the plain during a very hot summer. The fact is that the central government could do no more than urge that these warring factions should stop; it had no real power to force them to do so. Herein lies one of the lurking dangers

of this great nation: it is so great and its boundaries are so extended that a province off at one side like Szchuan or Yunnan, can have its own private civil war and can practically do as it pleases.

To add to the muddle, the parliament that Yuan had dissolved was assembled and the members were zealous to begin work; for they had managed to vote themselves good fat salaries before the President drove them out of Peking. These salaries were to continue as before, save that some patriotic member suggested that the arrears from the day of dissolution to the day of reassembling should be paid. It is in this spirit that this national legislature is continuing to work. The only real piece of constructive work that they have done up to date is to elect a vice-president. This ensures the succession in case that Li Yuan Hung should suddenly follow Yuan Shi Kai into the world of shadows. It is heartbreaking to watch the wrangling of this body of men who claim to represent 400,000,000 human beings, but who spend their time splitting hairs as to what particular draft of a number of provisional constitutions should be regarded as the proper instrument under which the country should be governed. Meantime famine stares a section of the people in the face; the cost of living is going up by leaps and bounds, and just north and east of China are two powerful nations that are greedily waiting for the carving of the carcass when China shall have been strangled.

For it must never be forgotten that Japan, on the one hand, and Russia, on the other, have determined to have a good fat slice of this land when the time for the division comes. Not many years ago they fought about the question of who is to own Manchuria. This year they are shaking hands and making an agreement that bodes no good for China. To say that Japan desires a Monroe Doctrine for the Far East is to travesty the American doctrine of that name. The United States wishes to afford an opportunity to every country on the Western Hemisphere to develop its own life in its own way, be that country never so small. Japan wishes to develop China in her own way and for her own interests; and it would distress the

people of Nippon to see China grow strong and powerful, for then the hegemony of the Far East would pass from the Island-Empire to the Republic. One wonders at the blindness of western people as to the significance of recent developments in this part of the world. What a blessing a man of the type of John Hay would be to China and America today! It needs such a statesman, with keen mental insight and high moral character, to insist on the policy laid down by him—the policy of the “open door” and the national entity of China. Unless some strong friend appears to protect this country, which at the present is unable to protect itself, the vultures will gorge themselves with the carcass.

It might be asked what is the good of helping such a rickety old state as China now seems to be? Would it not be better to let her disintegrate and so give some other people an opportunity to exploit her? This article is too long already to take up the full discussion of these questions; but perhaps it may help to say that there is a feeling that is growing stronger with the years and that will be more insistent after this present World War, that each nation has a right to live and govern itself and develop its national life after its own way. And there are some who believe that China's Golden Age is in the future; that she is not worn out and decrepit, but is full of surging life that is bursting its old confines in an endeavor to express itself. The new leaven of the gospel of Jesus Christ is responsible for a lot of the unrest in China. The Christian church has sent its missionaries to this people with a new message. The seed has taken root and is springing into vigorous life. But that new life is antagonistic to much of the old life, individual and national. China is blinded by the very light that she lives in. She needs time to get her bearings and to understand the new order of things.

The old standards of conduct are slowly being discarded; while the new ones have not been fully accepted. The nation is stranded “where two seas meet”; but there is land ahead and with help of the right kind this ancient but ever new country may be saved.

One of the steadily burning beacons of hope is the continued growth both in quantity and quality of the Christian schools in China. This last term has found practically all our schools in West China crowded. This is partly due to the fact that the Provincial Government was unable to keep all its schools open, and some of those that are open are short of funds and teachers. But with the increased attendance, it can also be said that a better grade of work is being done. One hesitates to say this for fear a wrong impression will be created; for the very best work at present done in our schools leaves so much to be desired. But the tendency is toward perfection in a very imperfect state of things.

Moreover, the year 1917 has been fixed upon as one in which a very great effort will be made to bring men and women face to face with the offer of salvation in Christ. Here in Szchuan we are planning a province-wide campaign of evangelism for which much quiet preparation has been going on. If we can preach the gospel of Christ to these sixty millions and then train the new converts in Christian truth and lead them in Christian effort in the home, the city, and the nation, we shall have done something to help save China from a disastrous dissolution. This campaign is being carried out in other provinces and is being planned in still others. The word of God will run through China during the months of 1917 as it has never done before. China's only hope is the only hope of the whole world—the Redemption of the Lord.

*Chengtzu, West China.*







ing the mutual affection and appreciation that make mutual effort delightful and successful. The environment was exactly right for the meeting. The church, by the way, stands on a corner of one of the small parks of the city and in the heart of it—an unsurpassed location. The interior arrangement is ideal both for a great auditorium and Christian workshop, and the entire plant is put to use in varied lines of ministry.

Besides the members of the Board and the secretaries, the attendance from outside the state included the editors of our leading denominational papers, some of whom admitted frankly that they had never before been at a Board meeting and had received a revelation on some points that would not be forgotten. This alone would have justified the meeting, if it needed justification. Board action will be seen from a new angle, and perhaps some people with axes to grind will find it more difficult to get papers to serve as grindstone. Deeper than this was the sharing in the sense of need and obligation that constantly presses upon the Board and that was made plain to all as the various actions came up for consideration. Surely the mere item of a new roof for a missionary's home never before seemed so serious a matter as it became in the light thrown upon it by the facts. The thousand dollars required could not be granted because the budget would not allow it, but when it was seen that the very life of a missionary family was involved in getting this roof on before the annual rains set in, everyone felt that a special appeal ought to be made—yet special appeals are against our policy, and not without reason. The Board's dilemma was plain—it was helpless. Editor Wilson suggested in his report that some reader might give the \$1,000. *MISSIONS* heartily seconds that, while careful to state that it does not regard this as a special appeal, but simply a suggestion as to how a vital want may be met as a pure extra. Of course this roof item was only one of a dozen instances of extreme field needs that touch the heart—instances leading inevitably to the conclusion that it is little less than a crime to send out missionaries and then leave them to suffer and die for want of proper places in which to live, and

equipment necessary to enable them to do the work pressing upon them. But I am getting a bit ahead of the story. Before leaving the editors, however, all should be thanked for their part in extending the spirit and influence of the meeting; while Drs. Wilson of the *Wauchman-Examiner* and Gray of the *Standard* are especially to be congratulated on the excellence of their reports.

The carefully prepared program covered three days. Monday morning was devoted to the Conference of Indianapolis ministers, with addresses by four missionaries and Chairman Herbert J. White of the Board. In the afternoon there was a Pastors' Conference conducted by State Superintendent Carlos M. Dinsmore, who cooperated with Dr. Taylor in all local arrangements. Dr. Lerrigo, the new Secretary of the Five Year Program, ably stated the purposes of the movement and won immediate approval as a man of clear vision, sanity and vigor. After a social hour supper was served by the ladies, with addresses by four missionaries and Secretary Aitchison.

Tuesday morning and afternoon there were open sessions of the Board for the consideration of regular business and special addresses on Evangelism on the Foreign Field, Medical Missions, and Missionary Education at Home. In the evening there was a union service of Indianapolis churches, filling the auditorium, with short but telling addresses by Dr. Eubank, a medical missionary, Dr. Franklin, a foreign secretary, and Dr. J. C. Massee of First Baptist Church, Dayton, a missionary pastor—strong combination.

Wednesday morning, open session, regular business; Wednesday afternoon, consideration of the topics, Primary, Secondary and Higher Education, followed by special conferences and social hour. Closing evening, a supper for laymen and pastors and guests, with stirring addresses. That is the outline. To fill it in adequately would require pages—far more space than is available. Here are some pointers.

Dr. Taylor opened the first session with hearty words of welcome; then introduced the speakers. Rev. J. A. Curtis of South



India said we must now evangelize the caste people. We can easily gather in fifty millions of the madigas, low outcastes, for it is regarded as a definite advantage to be a Christian now, and in some fields baptism is a prerequisite to marriage (not made so by the missionaries, of course). When it comes to the castes, persecution is great, and in his opinion a whole caste must be moved at a time. When you can baptize seventy at once you can do anything after that, because the number is large enough to be impressive. In the last ten years we have passed over from being an outcaste mission to a mission for all castes, which he counted as very significant. Our promise and prospects are as bright as can be imagined. A great forward movement is now possible.

Rev. A. E. Bigelow of the Philippines was equally optimistic, though he is trying to do a great work in a barnlike building that many men wouldn't run an auto into. The home base is going to decide the victory, he said, and advised the interested pastors to get at the pastors who take no interest in missions. The most serious need in the Philippines is for leaders, men of trained vision. Quick transformation must not be expected; reinforcements must be provided; the long vision must be had. Of one thing all might be sure, that in our little Filipino democracies we are laying special plans for the governmental as well as the religious life of the people.

Rev. Henry Huizinga of Kurnool, South India, gave one of his illuminating descriptions of educational conditions and prospects, with his charts, covering much the same ground as in his article in *Missions* for March. His clear statement always makes a deep impression.

Then Dr. White spoke for the Board. He said it was an anti-climax to follow these field men. He was reminded of a boy who said that when he grew up he was going to be a returned missionary (he had so liked those he had met in his father's home). All might regard themselves as detained missionaries, if not returned, and do all in their power for missions. The Board is deeply grateful for the welcome accorded. This experiment of moving out from Boston was intended to share our blessings with you, and also to roll upon your hearts

some of the burdens we have to bear. Think what it means to have self-sacrificing missionaries in West China ask us if they might borrow \$5,000 on their own responsibility, for imperatively needed accommodations to take the boys applying for admission, and to have to cable "No," and supply no other plan, give no other hope. Indianapolis is leading the world in evangelism, and you must get under some of these burdens; they ought to wring your hearts as they wring ours. If the battle is won it will be largely by the pastors. We have the plan—a million dollar annual budget and two millions extra in two or three years for equipment. Where is the money coming from? The Baptists are rich. They must be made to feel the needs. Missions is the divine urge of necessity. The church is safe that is under the urgency of an apparently impossible task. Prayer, businesslike organization and sacrifice are necessary. Christianity is on trial—not merely in Europe but in Indiana—in our own hearts.

Dr. Aitchison closed with brief but burning words concerning the two million dollar need for equipment, against which must be put the marvelous resources that God has given us. The session generated a fine spirit.

At the pastors' conference in the afternoon there was a general discussion of ways and means to increase the offerings of the churches. This led naturally to the Five Year Program and the call for Dr. Lerrigo, who makes no attempt at oratory and gives no impression of making a formal or set speech, but just talks to you, telling you in straightforward fashion what you want to know, treating you like an intelligent person, and always ready to answer any question. There is something about him that inspires confidence. You are sure he has thought the thing through. The Five Year Program, he declared, is not to be regarded as a new piece of ecclesiastical machinery. It is a spiritual movement that will demonstrate the solidarity of the Baptist denomination united in a great world drive. A tremendous victory awaits us if we have faith and will and consecration. We need a new conception of the world's need and of

our own definite message to meet that need. The Five Year Program has gripped the life of the churches as nothing has done since the conversion of Adoniram Judson. To make the Program effective, he advised the local church to use an avalanche of literature and the denominational press. He outlined comprehensively specific plans for the every member canvass in the local church and the associational Five Year Program Committee—the latter to make the association a living factor in our denominational life. Many questions were asked and answered, and this conference was most helpful.

Tastefully set and served were the tables at supper, and much enjoyed was the social intercourse. The after-supper speeches were models each after its kind. Personality counted in each. Only Dr. L. W. Cronkhite of Burma, general evangelist, could have said what he did in the way he did about the silver linings to the clouds that overhang a missionary's experience. It was a prose poem on fire with love. You could see that the Burmans couldn't help loving him and believing in him. He found his way to all hearts and left a lesson of trust and brightness.

Then Congo Missionary Thomas Moody, the whirlwind, swept us through African history and mission progress in ten minutes of breathlessness. Vivid word painter, he, Gordon Bennett told Stanley, "Go and get Livingstone," regardless of cost or peril—and Stanley went and found him. Our commission is to go regardless and get Africa and the world.

Bengal-Orissa came under view next, Missionary J. H. Oxrieder giving thrilling incidents that we hope to publish some time. Who can forget that picture of the old village chief, who had opened the way for the preacher, pleading, with the tears running down his cheeks: "Dare you go away after you have preached the message to my people, and leave us in darkness?" Whole villages like that just waiting for the message, and no messengers to carry the gospel of life to them. The moment was intense.

Dr. J. T. Proctor of China gave a statesman's view of the political situation in that land of contradictions and changes, expressing his conviction in closing that

every mission should have some men who are studying the larger political and social and religious problems. It is certain that in him we have one man of that character, and that he is able to exert a strong influence upon thoughtful Chinese for that reason. He thinks it would be a great thing for the world and China if we could link up Japan, England and the United States with China, doing real team work.

Home Secretary Aitchison closed with a spiritual message. "It is not a square deal to put men out on the firing line while we at home do not see the vision or feel the burden of the work to which we have sent them." We have not furnished our people with the facts in the case. We have gone about as far as we can go while we talk about budgets and apportionments and possible deficits. We need to talk about bigger things—about the needs, the open doors, the larger interests of the kingdom. It's going to cost us something, but the joy of it is beyond description. Our denomination must move forward. At Northfield we faced property needs of two millions, and resolved that we would raise the money and we are going to do it. We must consecrate our men, our talents and our money for God. There was a ring to the appeal that gripped the men and sent them out thoughtful. A day to be remembered.

The business session of Tuesday morning, starting with a half-hour devotional service, was an eye-opener to many a pastor. "I didn't know the Board had to deal with such questions," said one; "is this a special program gotten up for us, or the regular thing?" Assured that no change had been made in the usual order, he said he should henceforth have an entirely different idea of what it meant to be on the Board. Many expressed a similar feeling. This was one of the best effects of the Indiana meeting. For one thing, it showed the ministers that a Board meeting is not a secret chamber affair. The meetings are open any month to any visitor, save such occasional executive sessions as are common to all bodies. The docket contained more than a hundred items relating to the fields, besides the reports of the treasury department, home and foreign departments and

unfinished business. Intense interest was aroused by some of the items. As Editor Gray says: "The sixty or seventy Indiana pastors and about as many other visitors present caught a new insight of the task which rests heavily upon the shoulders of the secretaries and the members of the Board. A good many of us never knew before how great and oppressive is this burden and how faithfully it is being borne at the rooms in Boston. Never again will the board of managers of the Foreign Mission Society be an impersonal thing to scores of Indiana Baptists."

"Some of these items we must give our readers. We wish it were possible to convey to them the atmosphere of prayer, of earnestness, of responsibility to both the givers at home and those on the field, which characterized every transaction. Here was the case of a missionary whose wife had offered to take care of his station while he came home on furlough for an absolutely needed rest. It meant a lone woman at an outpost — not a wise thing to permit. But what else could be done? There are not men enough to go around, and many men are already overworked, and there was nothing else to be done than for the Board to accept the generous offer of a missionary's wife. Two other cases came up of the need of caring for stations during furlough and it seemed necessary for the Board to ask missionaries to assume additional tasks, although these were already doing more work than one man ought to do.

No less urgent was a request for an automobile from a missionary living sixty-eight miles from a large town. By oxen, it takes him three days to go, three days to return, and three days to get over the journey. Some time ago he lost two boys because with no telegraph station he could not get medical aid in time. How many days would be saved and how much would his efficiency be multiplied, had he a motor car! Another missionary in a large city has to depend upon a horse. Horses in Burma ought not to be driven more than eight miles a day. It was no wonder Chairman White exclaimed that we must either close up some of our stations or equip them more adequately. It is positively criminal for us to provide such in-

adequate facilities as we are obliged to do. The resignation of one of the missionaries brought out the pathetic fact that the death of his wife a year ago was caused directly by the necessity of their living in the hospital with just a thin partition between the family and the ward in which the patients were kept."

But it was not all depressing. Word came from Dr. Axling of Tokyo that the Tabernacle had become self-supporting. News from South China told of the adoption of the Five Year Program and that the churches were going to work on toward self-support.

The Baptists of Sweden are planning to start missionary work in Central Africa, and would like to take over one of our Congo stations. Within the last eight months money has been received to build four leper hospitals in Congo. One man has given \$35,000 in gold for a hospital at Ningyuanfu, and has also promised \$6,000 for a dormitory for students at Chengtu, both in West China. This brought great applause.

Perhaps the most impressive hour of all, as the most thrilling, was the presentation of three candidates who have been accepted by the Board and are going into three different forms of the work. The first was Dr. Gordon Adams, whose mother is now in Central China, where his sainted father lies buried, and whose brothers and sisters are all in some form of missionary service. "I don't want to go out under any one else's glamour. I have given up several splendid offers here, but I haven't given them even a thought. I wish I had a million dollars—I would give it all to China; but I can only give myself." Doctor Adams' wife is a graduate nurse and they are going to West China. Mr. H. C. Bertelsen of Des Moines College goes to Africa. He has had practical experience as contractor and builder and will oversee the erection of the four new hospitals for which funds have recently been provided. Mr. Alven Fishman, a student of the University of Illinois, and his fiancée, Miss Lois Rumsey, were the last to be presented. Mr. Fishman, after further study in an eastern school, will go to South India as an agricultural specialist. All of these young people have

worked their way through college. The prayer by Mr. Mornay Williams dedicated these promising young lives to the divine service.

The educational addresses Wednesday afternoon were packed with facts proving that education and evangelism are inseparable factors in missions if the life of non-Christian lands is to be transformed. Dr. Proctor of Shanghai and President Beech of West Union University spoke for China; Rev. A. H. Curtis for India; and President E. W. Kelly of Rangoon Baptist College for Burma. These are leaders of genuine power.

The men's dinner, with between three and four hundred men at the richly spread tables, was the closing feature. In the after-dinner exercises the meeting reached its climax of inspirational and spiritual power. Treasurer Ernest S. Butler expressed the appreciation of all the guests for the hospitality of the First Church and their indebtedness to the pastor, Dr. Taylor, and State Secretary Dinsmore for what they had done to make the conference a large success.

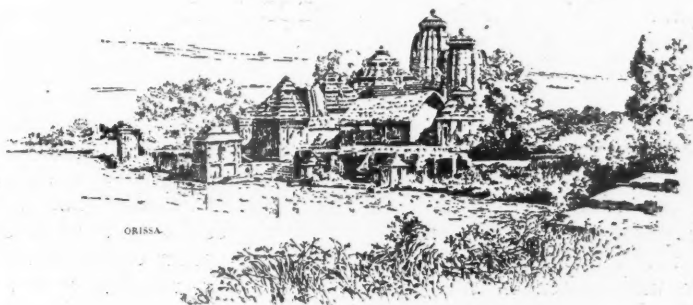
Secretary Aitchison called for a program big enough and adequate enough to appeal to men of the largest business outlook, and expressed his belief that they would respond to such a program. That we have not been really trained to give was the message of Mr. W. D. Chamberlin, one of that splendid group of laymen in Dayton, Ohio. He related his personal experiences in the habit of tithing and told how he was meeting with

success in getting others to undertake this scriptural practice.

Then came the three Josephs—Joseph Beech of China, who told of the favor with which the work of that school, and of other Christian schools, is being regarded by Chinese officials; Joseph Clark, for thirty-seven years a missionary on the Congo, who thrilled all with stories of help given, perils averted, victories gained by the direct interposition of God; and Joseph Robbins, our Foreign Secretary, who based missions in the being of God, the person of Jesus Christ, and the need of the world, and made an impassioned appeal to rise to the challenge—to do the will of God and make it the rule of life.

A dramatic moment came at the close of Mr. Clark's address, when Gordon Adams was introduced and spoke briefly—a young recruit facing a veteran of nearly forty years of service. Such incidents live in memory.

What of the three days as a whole? They were enlightening, intensive, informing, quickening. They broadened the horizon and gave a new vision. They made the Board a living organism instead of a mere name. They gave some pastors a new idea of their relations to the kingdom of God, and of the whole duty of the Christian church. They stimulated the spiritual life of every one present. They brought our Foreign Society and its work close to the hearts of the constituency, and this first Board meeting away from home, we may feel assured, will not be the last, but rather a precedent.







### Another Year Closed



WHEN this issue of *Missions* reaches you, the fiscal year of our missionary societies will have ended, and the record be made. What it will show cannot be foretold, for so much of the total comes in during the last week of March that forecasts are of little use. All that can be said is that the reports for eleven months showed some advance over the year preceding on the part of all the societies. If the same ratio continued through March, it would mean that there would be no deficit. This would count for something, in view of the exigencies of the year economically—the pressure of increased cost of living falling most heavily upon the very people who are the supporters of missionary work. We should not forget that while there are some individual gifts of considerable size, yet the great bulk of our giving is done by the rank and file, the people of moderate and small means but large hearts and spiritual aims in our churches. That these have not diminished their offerings must mean not a little real sacrifice—the spirit that after all inspires our efforts for the evangelization of the world.

There can be no doubt that the Five Year Program has brought a new impulse to many of our churches and people. Reports come from many sources that the every-member canvass, where undertaken in the right manner and spirit, has proved of such benefit, spiritually as well as financially, to all the interests of the church,

that it will take its place as an annual affair, as essential as the annual meeting. The extension of this method undoubtedly accounts in part for the favorable returns of the eleven months; and its further extension will do more than any other single plan to realize the goals of the denominational Program.

As we enter upon another year, may it be with determination that, whatever the crises through which as a nation we may be called upon to pass, there shall be no failure to meet the claims of the Divine Master upon us as his disciples. Exigencies at home do not lessen the exigencies abroad, or remove the obligations which we have assumed for missionary operations both at home and in the foreign fields. It is cause for rejoicing that nothing in local circumstances has thus far affected our benevolences injuriously—indeed, all signs indicate renewed devotion and purpose to advance.



### Two Significant Events

FEBRUARY was marked by two significant events—the Quarterly Board Meeting of the Foreign Mission Society in Indianapolis, and the celebration of the semi-centennial of Morehouse College at Atlanta, one of the largest and best schools established by the Home Mission Society for the colored people. To both events we give more than ordinary space. The Indianapolis meeting was an experiment—transporting the Board into direct contact with the pastors and laymen of a large state. The good



accomplished makes it practically certain that the experiment will become an occasional practice if not a regular habit. Read the report and see if that would not be your judgment. Moreover, at this meeting the general interests of the Society were represented, so that the report in reality deals with many fields and not simply a conference. The missionaries present rendered most effective service by the manner in which they made their fields real both in their needs and opportunities. Then, there was a spiritual quality to the sessions from first to last that was by no means the least influence. The urgent and basic appeal of Secretary Robbins, in the closing moments of the three days' meeting, will not be forgotten by those who heard it. And this message, burning with passion for the salvation of men, was but the climax of what had gone before. Indiana Baptists have a new idea of what it means to be a Board member and deal with intricate and pathetic situations; and we wish our readers to share in the enlightenment and inspiration.



#### Morehouse College

**M**ANY have a peculiar feeling toward this school on account of the honored name it bears. Those who were present at the semi-centennial realize something of the potentialities of the student body led by an able president and faculty, all Negroes. We give such full report that it is not necessary to say more about the College here. This celebration was the principal feature of a tour of visitation that included a dozen of our Home Mission schools and carried the visitors into as many states of the South. We had not only opportunity to see the schools at work and judge somewhat of the kind of work done and the conditions and equipment needs, but also to study the existing race situation. Interesting conversations were had with Southern men of varied occupations,

professional and otherwise, and facts were ascertained that will prove of value as further investigations are made. The subject is too large and vital for expressions of opinion based upon partial information. We are profoundly interested in the Southern problems because the solution must seriously affect the future of the entire country. Let us not suppose that this is a sectional issue simply, any more than that immigration is sectional in its effects. This is one country, and we are all bound up together inextricably, and must deal as one with whatever questions arise. The spirit must be that of sympathetic understanding and cooperation or we shall not reach any righteous outcome. We shall have something to say later about some of the facts brought to light on this.



#### The Northern Baptist Convention

Now is the time for churches to arrange to send their pastors to the Northern Baptist Convention in Cleveland. Especially is this desirable where the pastor is not quite as missionary in spirit as some of the members would like to have him. Perhaps there is no better way than to send such pastors to Cleveland, with the stated expectation that on return a full report will be given of the anniversary meetings of the Societies, taking an entire Sunday for this. A word to the wise, etc. Try it. And as these pastors do not see *Missions*, probably—for they could not help being live missionary wires if they did—it might be well for you to point out this suggestion to the one of them that belongs to you. No one could well take exception to that, since it proposes a trip to Cleveland with the church as host.



#### A Great Fund Raised

The Protestant Episcopal Church has raised over six million dollars for clerical pension and relief, according

to program. When Bishop Lawrence of Massachusetts took hold of the enterprise and devoted himself to it for months, success was assured. The fund is a large one, and its raising was finely done. This success should stimulate the Northern Baptists to raise our goal to a like amount, and not only raise the goal but the money. Where is our Bishop Lawrence to give the personal impulse to the movement?



### China and Confucianism

We learn from China that there is another movement on foot to make Confucianism the state religion. The fact causes anxiety because only dissension could come from such action,

and China has enough trouble without seeking for any more. The article by Rev. Joseph Taylor in this issue tells of the conditions last year and the reason for believing that the people will not return to the old monarchy, no matter how long it takes to establish a genuine democracy. Prof. Taylor is well informed and speaks from the West China angle. We shall have something from Dr. Proctor presently, giving us the Shanghai perspective. Meanwhile, it looks as though another overturn might come through the unwillingness of the President to go with his cabinet in regard to joining the entente allies in the war. No nation is free from the complications brought upon a stricken world by militarism and the brood of evils it entails.

## NOTE AND COMMENT

¶ Dr. White says, "Some habits get men and grind them to powder; the giving habit gets a man and gives him a sight of things worth while." Get the giving habit.

¶ They call them Agar Church Efficiency Conferences in Nebraska, and a dozen of them were arranged for the second half of March. Wherever Dr. Agar goes he carries efficiency with him.

¶ Details will come later, but we must give the news that has gladdened the heart of President Tapley and her associates at Spelman Seminary, that two new buildings are to be placed on the campus at once. One is a home for nurses, and the other the long desired Domestic Arts Building, in which Spelman will be able to give real laboratory practice in all that goes to make a comfortable home. Why, it seems as though the Editor could hear the echo of the chapel melodies' way up here in Boston!

¶ A letter from Mrs. Petzoldt, of our Crow Mission at Lodge Grass, tells of the death of Chief White Arm's wife: "Pretty

Shell left us after the holidays. She went trusting. We had a church funeral. The Crows sang a Jesus hymn and White Arm himself gave the Indians a talk. He told them that while his heart yearned for her, he was glad she was released from suffering and safe in the heavenly home. Glad she did not wait until the end to give herself to Jesus, but had served Him eleven years. He then admonished all to follow her example. It was most touching and impressive." So this Christian Indian, whose story we first told in the *Home Mission Monthly* a dozen years ago, has been true through the years and witnessed a genuine conversion and transformation. Many will sympathize with him in this sorrow. It has been a long hard winter in Montana, and Mrs. Petzoldt has had to do double duty, teaching in place of one of the young women who was called home to care for her father.

¶ A letter from Pastor M. Blocher of Paris is full of gratitude for sympathy given. "God is blessing us, we have had a few baptisms lately and our congregation is

increasing. Pray for us that, filled with the Holy Spirit, we may be of some use in the midst of so much sorrow and suffering." He says the French people are fully conscious that they are fighting for justice and liberty. He tells of extreme cruelties practised upon French inhabitants of territory occupied by the Germans to make the French work for the enemy. It is painful reading, and no wonder he adds that "the hatred caused by all these proceedings is ever increasing." The world will never need to be told in future that war brutalizes.

¶ On an evangelistic tour through Lak-awn Province, Assam, Rev. J. L. Hartzell and wife of the Presbyterian Mission visited the Christian Karens of several villages who are Baptists. They report: "These people live back among the mountains a hard day's journey from the beaten path. When we arrived the whole village came out to meet us, all insisting on shaking hands, even down to the little tots, and all showed unmistakable signs of joy, for they said it had been eight years since they had seen a white missionary." Eight years, yet they had kept the faith!

¶ The February Baptist Bulletin of Nebraska gives a sketch of Prof. Carrell H. Whitnah, for three years professor of Chemistry and Physics at Grand Island College, who has been appointed by the Foreign Board to go to Rangoon Baptist College as teacher of Chemistry, and is regarded as Nebraska's contribution to foreign service. Prof. Whitnah was converted and baptized at eight years of age, and first became interested in missionary work when a freshman in Grand Island College. Superintendent York says Nebraska Baptists are right glad to give this young man, "one of our very best," for foreign missions. Others must come forward, he says, if the Five Year Program goal is to be reached by the state.

¶ Superintendent Brewer reports that Nicaragua has been providentially prepared for our missions very much as El Salvador was. He has organized a Baptist church in the capital city with 42 constituent members, 33 of whom he baptized. The leader among them is Don José Men-

doza, a forceful man of large influence. The church has invited him to become its pastor, agreeing to pay local expenses, asking the Home Mission Society to appoint Don José missionary pastor and care for his salary.

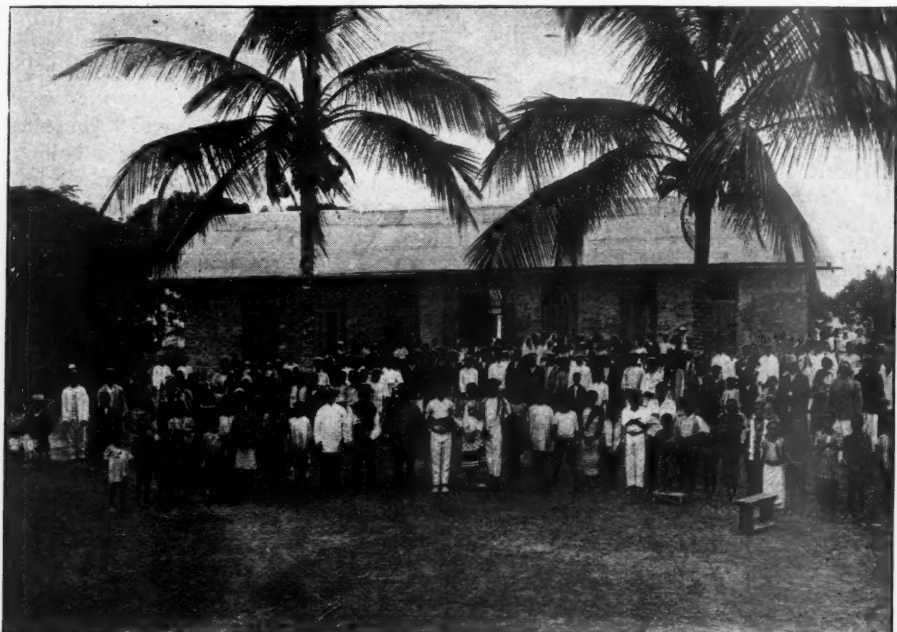
¶ A letter from China says: "Under a seemingly calm surface there is a boiling cauldron of intrigue in government circles, and a veritable maelstrom of discontent among the people. We can hardly hope for a settled state of affairs during the next few years, for there are so many factors that lead to internal quarrels on the part of the leaders, while the economic condition of the country cannot but lead to disturbances among the people in general."

On February 20th the Senate passed a bill which had already passed the House and which was known as the Porto Rican Citizenship Bill. It provided that all residents of Porto Rico might become citizens of the United States if they desired. It provided for a governor appointed by the President and an executive council composed of the commissioners of justice, finance, interior, education, agriculture and labor and health. Legislative powers would be in a legislature elected by the people and consisting of a Senate of nineteen members and a House of Representatives of thirty-nine members. This legislature would elect a commissioner to the United States and all its laws would be subject to approval by Congress and the President. This is interesting to know in connection with our missionary enterprise in "Our New Possession."

¶ Missionary Cronkhite tells of writing to one of his Burman converts, using the sentence, "Your letter did me lots of good." Not to be outdone, the native replied in his next, "Your letter did me lots of best."

¶ Another correspondent, wishing to express his delight at the news of the missionary's return, wrote: "The expectation of knowing the return of you makes me very tired." These are not a circumstance, says Mr. Cronkhite, to the ludicrous mistakes the missionaries make when they first attempt to speak Burmese or other Oriental languages.

## Missions in Pictures: In Congoland



PALABALA CHAPEL—OPENED FOR SERVICE, JUNE 14, 1914

AUDIENCE GATHERED IN THE PALABALA CHAPEL, WHERE REV. AND MRS. W. A. HALL BEGAN  
WORK IN 1889



## OUR MISSIONARY STORY

### Leleka, the Chief's Daughter

*A STORY OF CONGO LAND*

BY MARY W. VASSAR

#### CHAPTER IV



LELEKA turned back to look through a mist of tears at her dear school. This time, she could not hope to return. Was she not a proud graduate? She must leave this Christian home and friends to go back into her heathen village, this time with no pride, no illusions. She remembered too well the first return. She clearly saw the difficulties, even dangers, ahead. But with decreasing self-confidence had come a growing faith. Leleka felt that, as she went upon the King's business, the King Himself was with her. She prayed long and often on the homeward journey for courage and a glad spirit.

Mbongo met her at the station. "Strange things have happened lately," he began, "Sila's brother, Mboyo, has come home." Leleka was all interest. Sila had told her of the little brother who, before Sila could remember, had strayed away from home and had never been seen again. "His father was full of joy," continued Mbongo. "He made a great feast and invited the whole village. Mboyo must have strayed farther and farther into the woods, until he could not find his way back. Then some hunters found him. He was too little to tell who he was, so the hunters kept him for a few days, then left him with some people named Moon, at a mission station. There he grew up to be a fine big fellow. As he grew older he wanted to find his people. At last the Moons heard that the son of the Chief of Vunda had strayed away many years before. So Mboyo came to Vunda. As he saw the town and his people, things began to come back to him.

And his mother knew him from the first. He is a wonderful person. Already he has taught the people of Vunda strange new ways of doing things. He shows them how to plant their crops, and keep the village clean, and he is trying to have a school with the children. Also he has a wonderful new religion. His father, who believes all his son tells him, has put the medicine man out of the village, and he and all his people are worshiping one True God."

Leleka clasped her hands together, and prayed silently.

"Yes," Mbongo continued, "and he is coming to our town, to talk things over with us. Our father has called the head men together for a palaver,—what is wrong, Leleka?" For down the girl's dark cheeks the happy tears were falling.

So Mboyo came, and his father, the chief, and both told the strange new story. The great chief's house, with its thatched roof, and its high raftered ceiling adorned with hunting nets and other treasures, was crowded to the doors. The chiefs sat on their leopard skins, while the rest gathered close around.

The guests talked for the greater part of the day, interrupted only by an occasional question respectfully put, for an African palaver is a dignified assembly, and any member who forgets himself therein is promptly put out. At the end of the long day they retired to "drink water,"—that is, to confer. The next day they came together again to ask and listen; and in the late afternoon, after another conference with his men, the chief announced that he with his people would walk in the Jesus road. That night all must come together

before the chief's house, and bring their idols.

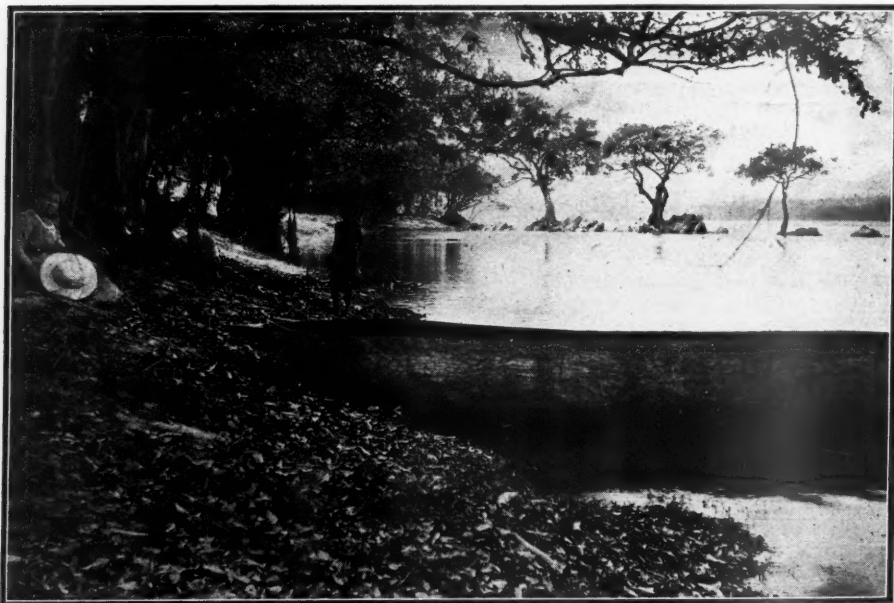
It was a wonderful picture—the great bonfire burning bright in the square, and the swarm of eager dusky faces around it. If in some hearts fear and a little reluctance yet lingered, who can wonder? But stronger than all shone the light of a faith that dared put this new God to the test. For the chief, standing straight and tall, with a great light in his eyes, cried, "Christ is enough!" and flung into the blaze all his fetishes, the carved bit of ivory that meant long life, the black stone that protected him in battle, and most precious of all, the sacred arrow handed down for generations, which made him secure in his position as chief. One after another the men followed their chief, always with the word of faith as their treasures vanished, "We do not need you! We will walk the Jesus road!" Mothers stripped the charms from the wrists of their babies and threw them away. Last of all came the medicine man, to watch, with a radiant face, while his robe, his staff of office, and the charms which had been his source of wealth, crumbled into ashes.

Leleka stood a little apart, watching with happy eyes. She was dressed in her best in honor of the wonderful night, in a white mother-hubbard, with a little coarse white lace at the throat and wrists, fastened with a sash of pink ribbon. This was her dearest treasure, a much coveted prize, sent out in a missionary barrel, and won by Leleka for excellence in cookery. If the dear girl in America who had begged, "O, do let's put in something real pretty!" could only have known what that ribbon meant to Leleka! If only all the women at home could know what the pretty extra gifts, the over and aboves, mean!

Often Leleka's eyes strayed to Mboyo, who in his turn, looked in her direction, when he thought she was not looking. Leleka wondered if after so many blessings, it would be greedy to ask for just one thing more.

And in Mboyo's heart, with all his joy in this new conquest for Christ in which he had been permitted to have a part, was a great hope that some day, when he had arranged it with Mbongo and the chief, he and Leleka might walk the Jesus road—together!

THE END



LUNCHING ON CONGO RIVER WHERE HIPPOS BREAKFASTED—LELEKA'S HOME LAND  
(Photographs sent by Dr. Mabie, who is seated on the left)

## What One Chinese Man Did

THE village of Wang Ching Tao has about 1,000 homes. Six years ago there were no schools or other signs of reform or change. Among the few boys who were sent to Tientsin for modern education was Chang Yueh Chi, the son of the wealthiest man in the village. His home was the product of the best in Confucian teaching and he started on his quest for learning with a determination to excel. He was not a brilliant student but by faithful work held high place in his class. His force of character early made him a leader. He was one of the first government school students in Tientsin to become a Christian. The acceptance of Christianity was no passive matter with him. He not only joined the Chinese Christian Church but set about to do something for his fellow students. He started a Bible class, which later developed into a student Association. He became president of this, the first government school student Association in China.

He had never met a missionary, aside from the secretaries of the Y. M. C. A., but he himself became a missionary. He led his fellow students to undertake various lines of social service, including special lectures in the public halls. When he returned to his home village for his vacation, new visions of service came to him and he undertook to establish the Kingdom in his own home and among the village folk. He started a home school for his sisters. He rented a hall on a main street for lectures. He composed a play, the hero of which, a young man, was represented to be facing the problems of his life.<sup>a</sup> After raising many objections he was at last led by a friend to relate his life to Christ and start on the Christian life. The influence of the play was strong. His father became a Christian. His home became a center for inquirers. Schools were started. Some of the boys who had been away at school became teachers. The wealthy men of the town united to carry forward the good work.

Mr. Chang recently had within the walls of his home four schools for boys, aggregating nearly 150 pupils. At the end of the last school year he was graduated from the Nan Kai Middle School and will remain at home until autumn, when he plans to enter college. During the half year at home he has undertaken to spend 1,000 hours in teaching some of his old playmates, who have not had his advantages. On Sunday, one room of his home is converted into a chapel, where services are conducted by various friends from Tientsin, who are invited to explain the Christian doctrine. A Church Preparatory Society has been organized, the members of which are earnestly studying to fit themselves to be leaders in the establishment of a new church.

All over China the students, who have this year for the first time in their lives been studying the Bible, are now turning from their schools and colleges with a determination to do something for their homes. This is indigenous Christianity. These students are sparks whose lives will kindle the village and towns of the broad Republic with the light of life. — *Foreign Mail.*



## A Year's Harvest from One Field

BY REV. C. A. COLLETT OF BALASORE, INDIA

ONE year ago last Easter, Ganga Babu led ten candidates into our garden tank and baptized them. Six of these were from Bansboni, a village three miles from Santipore (Hatigarn P. O. Orissa). This was the beginning of a work which proved to be one of the most interesting we have had. I visited the village monthly and sent my assistants two and three times every week. Finally two more young men promised to become Christians. I went to the village to talk with them but soon found that something was hindering them from taking the final step and being baptized. I noticed that the village chief, the father of one of the young men, sat at one side and said nothing. He had been educated in our school and although an old man, sixty-five or more, he had resisted every appeal of our workers for years. I thought he must be the cause of the delay of the two young men, so I let them go and attacked him with full force. The Santals love to sing and he sings well. I kept him at it, only stopping now and then to press home the lesson of the song. After about an hour he gave way and said, "Come on." We went to the nearby stream and I baptized him. I was very much surprised when coming up from the water to find five more waiting for me. A few weeks later I baptized eleven more. The old chief was doing his duty.

In February we hold the "Annual Christian Mela" and Quarterly Conference in Santipore. At this time, on recommendation of the church, the Conference decided to organize a church at Bansboni and one session was held there. Our Dr. Shirley Smith Thomson had given me Rs. 200 (rupee about 32 cents, or \$64) to help build a house for school and worship, the Mission granted me Rs. 100 and the villagers gave straw, bamboos and labor. As there was stone in abundance

lying on the ground, we decided to put up a permanent building. The walls were only a few feet high when the church was organized, but we spread straw and mats on the floor, and I had a stool with a board on it to serve as a pulpit and a table for the Lord's Supper. An awning was stretched to protect us a little from the sun's boiling heat. Before the service Rev. Rajani Mahapatra baptized eight more candidates. After the usual exercises and a good sermon, preached by Joseph Sing, the church was organized with twenty-eight members and all partook of the Lord's Supper with the Quarterly Conference. It was a time of great rejoicing and every one pronounced it the greatest day in the history of our Conference.

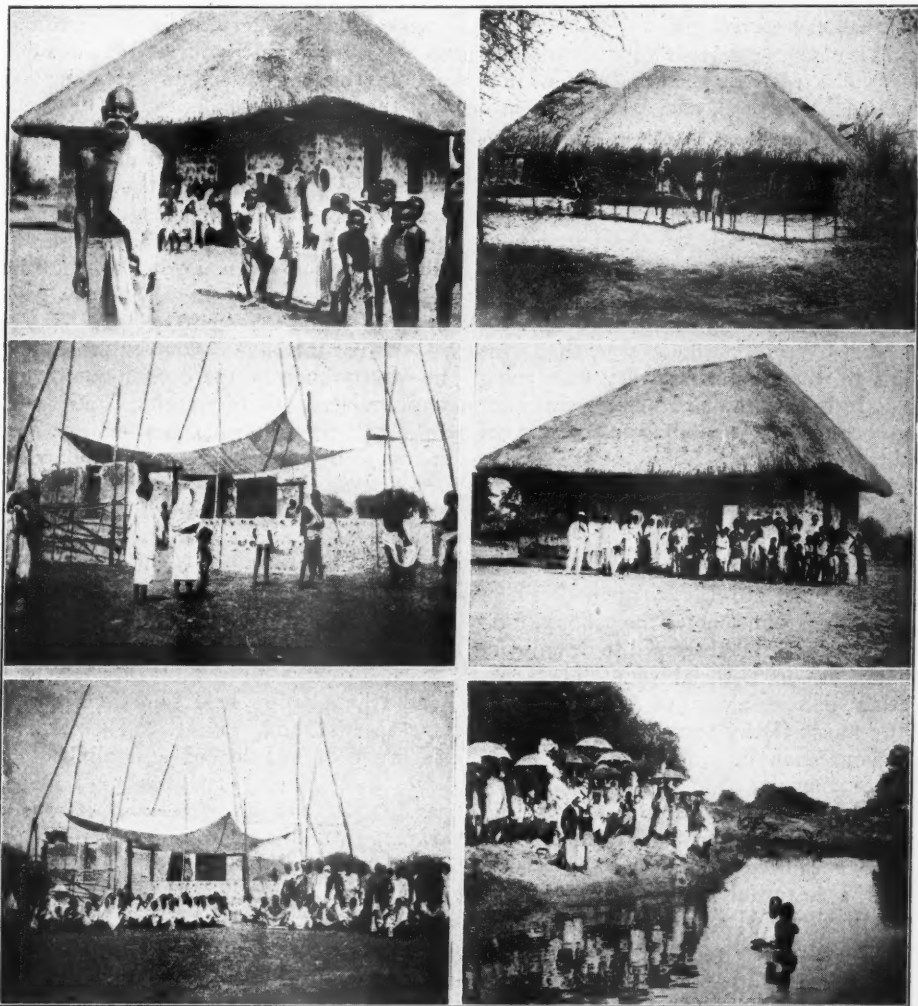
I hastened the work on the new building as rapidly as the East can be hustled. The price of iron had so advanced that I had to give up the idea of a pucca roof and make one of bamboo and straw. But the walls of the little (22 x 34) church are stone and mortar, and a pucca roof will be put on as soon as the war stops and another liberal friend is found. When the church was finished, arrangements were made to dedicate, with Ganga Babu as moderator. Early Sunday morning we went to the village, and after Ganga had baptized two more and four were added to the church, my assistant, Rev. H. N. Sarkar, preached a strong sermon especially suited to these simple people and the occasion. In speaking of the absence of chairs, benches, carpets and pictures, he told them that they, although sitting on the floor and some of them scantily covered, were the most beautiful and pleasing decorations the church could have in the sight of God and for service to their fellowmen if they kept their hearts clean.

An occasion like this would not be complete without some physical demonstrations. And the Indians are not far behind



the Americans in the belief that a full stomach is about the most pleasing sensation one can enjoy. Accordingly all visitors were invited to partake of a bountiful repast. Such curry and rice I have seldom tasted. Here Preatath demonstrated to all that he cannot only lay stone, make cement floors, beg bamboo and straw, and preach, but that he is well acquainted with the tongs and kettle.

The church is active. The pastor, Isaac, tells me that the prayer meetings are all well attended and that almost every Sunday every member is present, besides numerous outsiders. One young man who has been a teacher for three years wants to enter the Bible school. The most encouraging feature of the work is the great interest they are taking in their friends and trying to bring them to "our religion."



Top row: The Old Chief and the Village Chief's Home.

Middle: The new church building: (1) On the day the church was organized, and (2) as it looked on Dedication Day.

Bottom: Quarterly Conference at Bansboni, and a Baptism by Rev. Rajani Mahapatra, native Pastor.



## An Easter Egg Story

BY MRS. C. E. CHANEY OF BURMA

I HAD been in the country of Burma only a few months and had not yet lost that eagerness for seeing as much as possible of the strange, new life around me. Every new peep that I had "behind the curtains" surprised and bewildered me.

On a hot day in April our Sais (the black man who cares for the horses) held a *pivé*—a gathering of his own caste friends where a religious from of "worship" was combined with a social occasion. For days he had been preparing for it, after he had gained our permission to "invite his friends to the compound to worship together." We did not know *what* they were going to worship nor *how* they were going to do it, but we saw him making ready for the occasion by building a canopy of palm and plantain leaves out near the stable, ordering "sweetmeats" of all kinds, and going about his work with a satisfied, happy smile.

When the day arrived we saw many men coming into the compound. They sat on the ground under the canopy, forty or fifty of them, and seemed to be enjoying themselves in a social way. There was eating and drinking of soft drinks, a little music (?) by some native musicians, and one man in fancy dress "danced" for the company.

To show his kind spirit and gratitude for being allowed to hold this gathering, our Sais came to the house bearing on his head a beautiful brass tray of dainties garnished with leaves and flowers, which he presented to us, and invited us to come out and see their *pivé*. I needed no second invitation since I had found that from my desk I could see very little, and was anxious to know where the religious side of this gathering came in.

With two of the native Christian teachers I went out and took the seat he offered us off to one side. For a time we watched

them as they laughed and sang and seemed to be having a fine social time. At length I called our own Sais to me and said, "But where is your god? I do not see anything to worship." He replied that the object of worship was in his room up over the stable, and I at once remembered I had seen many of the men going in and out of the stable all the afternoon. I at once asked, "May I see it?" He hesitated. (Oh, these curious foreigners.) But I was the memsahib, it would not be polite to refuse, and he reluctantly gave his consent and told me to follow.

We went in the little low dark room and he eagerly knelt on the floor in one corner and pointed to something and said, "There! That is what I worship. *That* is my god!" I looked sharply but could see *nothing*—only a pile of sand on the floor, and a few roses and fruit near, which I knew were offerings to some object of worship, but the object itself I could not see. He kept pointing toward the little heap of sand and when he found I still insisted that I could see nothing, he reached over, scraped a bit of sand away, and triumphantly held something out to me in his hand, saying, "There! *This* is my god!" I looked and blinked my eyes to be sure I saw aright. I looked again. It was an *egg*—and it was a *china egg*, and it had on one side of it the word "*Easter*"!

A China Easter egg in a five and ten cent store here at home does not startle us, but the next time you see one, remember that grown men bow down before such objects, recite prayers to them and offer beautiful roses before them. Why? No, not because they get any comfort from such ideas, but because they do not know the meaning of the word *Easter*, and what it stands for! And how can they know, unless we tell them?



## The Northern Baptist Convention

CLEVELAND, OHIO, MAY 16-23, 1917



REMEMBER that the Convention includes the Annual Meetings of the American Baptist Foreign Mission Society, the American Baptist Home Mission Society, the Woman's American Baptist Foreign Mission Society, the Woman's American Baptist Home Mission Society, and the American Baptist Publication Society; while the Annual Reports are also made of the Ministers and Missionaries Benefit Board, the Education Board, and the various Commissions and Committees of the Convention.

The Program is now in process of preparation by the Program Committee of the Convention's Executive Committee, in conjunction with the Cooperating Societies. There can be no doubt as to the interest and importance of the coming May Meetings.

The May number of *MISSIONS* will be Anniversary Number, as in former years, and we hope to give our readers ample information regarding the city of Cleveland, our Baptist interests there, and all the arrangements for the Convention.

Do not wait till then to decide on going, on seeing that your pastor is sent by the church, and on your hotel arrangements.

### CLEVELAND CONVENTION COMMITTEES

#### GENERAL OFFICERS

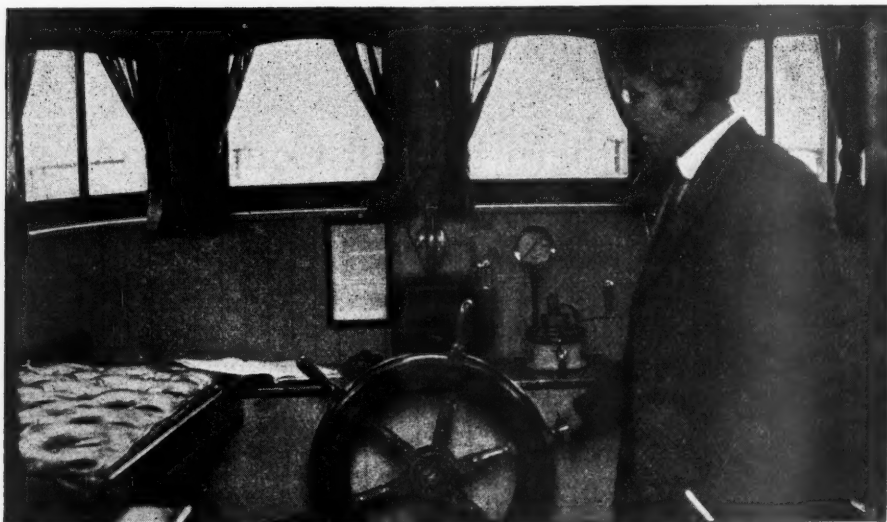
Rev. W. W. Bustard, D.D., Chairman, Euclid Avenue Baptist Church; Franklin G. Smith, Vice-Chairman; Cyrus S. Eaton, Treasurer; Superintendent Gerald R. Richards, Secretary, 1234 Scofield Building.

#### EXECUTIVE COMMITTEE

Ambrose Swasey, Chairman; Charles E. Adams, Vice-Chairman; Cyrus E. Eaton, Treasurer; Gerald R. Richards, Secretary; Wallace H. Cathcart, H. F. Stilwell, D.D., Charles H. Prescott, Mrs. G. C. Cleveland.

#### CHAIRMEN

Banquet Committee — A. Lincoln Moore, D.D., Euclid and Rosemont Rd.  
 Convention Bulletin — Wallace H. Cathcart, Western Reserve Historical Society.  
 Convention Hall — F. W. Wiggins, Central Y. M. C. A.  
 Devotional Meetings — H. F. Stilwell, D.D., 13159 Euclid Avenue.  
 Emergency — W. L. Lemon, M.D., 1730 E. 27th St.  
 Entertainment — D. E. Green, 719 Society for Savings Building.  
 Evangelistic Committee — Rev. A. Frank Houser, Ph.D., 7440 Broadway.  
 Finance — W. H. Prescott, 2106 W. 3rd St.  
 Information — C. F. Groth, Morris Plan Bank, East 6th St.  
 Music — George Jones, Edwards Co., 1300 W. 9th St.  
 Printing — Geo. C. Southwell, 726 E. 120th St.  
 Publicity, General — J. B. Lemon, D.D., 5709 Thackeray Avenue.  
 Publicity, Local — L. D. Barnes, 515 Sweetland Bldg.  
 Pulpit — Rev. Ralph E. Bailey, 6801 Euclid Avenue.  
 Registration — Rev. H. William Pilot, 2601 Library Avenue.  
 Social — C. Eaton, Otis & Co., Cuyahoga Building.  
 Transportation — Mr. E. A. Akers, 733 Euclid Ave.  
 Ushers — Walter Baker, Central Y. M. C. A.  
 Woman's Work — Mrs. C. H. Prescott, 1624 Hazel Drive.



CAPTAIN HOWELL AT THE WHEEL OF THE "ROBERT G. SEYMOUR"

## A Winter Trip on the "Robert G. Seymour"

BY T. H. HAGEN

*Director of Sunday-School and Young People's Work*



THE *Robert G. Seymour*, missionary cruiser, was commissioned July, 1914, and under the care of Rev. Wilbert R. Howell is at work on Puget Sound, Western Washington. Since this work was started Captain Howell has organized ten schools on the Sound, and has at least fifteen different preaching stations; and if there were more days in the week could reach many other needy places with the gospel. Accepting an invitation to visit the schools along the Sound and Hood Canal, part of the month of January was spent with Captain Howell and Missionary McHenry, when the Director had some experiences that were very pleasant and happy and others that were not. Owing to a severe storm we could not leave Seattle on the appointed day, but had to wait for the storm to subside. The day we left the "white caps" were rolling, and soon the Director had occasion to go on deck. Did he lose his breakfast? No, but that was only because he did not have any that morning. We reached

Greenbank in time for the morning conference. In the afternoon all hands visited the public school, where McHenry sang a couple of solos while the Director spoke to the pupils. After the first address the boys and girls were addressed as a Sunday-school, then announcement was made for the evening meeting. Just before supper the boat was brought to the dock, and secured with four lines. Then we sat down to enjoy our meal, but a sudden squall coming up broke three of the ropes and swung us towards the shore. The danger signal was sounded; some quick, hard work was done; the storekeeper came running to our assistance, and in a few moments we swung clear, and after a run of several miles dropped anchor in a little bay; and while the waves roared outside, we were calm and quiet and had a good night's rest — but not before with grateful hearts we had thanked our Heavenly Father who had brought us safely through the storm, without damage to the boat. Where was the crew when the ropes broke? Captain Howell and McHenry were at supper; the Director had finished his meal, but had to lie down in the bunk.



We next visited Cornet, spending several days, including a Sunday, in conference on Sunday-school and young people's work. Three services were held in the hall on Sunday, the people bringing a basket lunch. At the evening service a young woman accepted Christ.

A run was made the following day to Seattle in order that we might attend a meeting of the Commission on Religious Education of the Western Washington Baptist Convention. The start was made early in the morning, and before we reached Seattle another storm struck us, but the good craft proved seaworthy. The waves at times would sweep across the deck, and as the boat would dip to the waves the deck would be level with the surface of the water, but we safely made the port of Seattle.

The next stop was at Port Ludlow, and then in the order named, Port Gamble, Bangor, Coyle, Seabeck, Nellita, Crosby and Holly. We had planned upon going to Dewatto from Holly by daylight, but fishermen told us we had better make the run after the evening meeting at Holly because of ice conditions, so this was done. McHenry took the bridge looking for ice, and thus directing Captain Howell at the wheel. Then the Captain took his turn on the bridge, while the writer took his at the wheel, and while he cannot box the compass, yet he managed to help out

in the emergency. After an hour's run we anchored off Dewatto, ready for a night's rest and the work of the following day. A service was held with the church at Dewatto in a private home, after which we all sat down to a fine dinner; then held a conference on Sunday-school work, followed by another address. We took the regular steamer *Potlach* for Hoodsport, where we were announced to speak at night. The next day McHenry and I walked to Potlach to hold a meeting with the school children, only to find that it was examination day, but the teacher kindly asked the boys and girls to return at 12.40 and we held a twenty minutes service with them, which they appreciated. A walk back to Hoodsport allowed us to connect with the steamer *Potlach*, with Brother Howell on board, while McHenry went back to Dewatto to care for the *Seymour*, which must be kept there owing to ice in the Canal. A four-mile walk brought us to the Indian Mission on the Skokomish Reservation, where we conducted another conference and addressed the audience of Indians and a few whites who had gathered in the schoolhouse for the service.

The next morning we left for Union to try and cross the ice in order to make our next appointment at Stimson's logging camp, four miles from Stimson's Dock, which is ten miles from Union. There was



BAPTIST SUNDAY-SCHOOL, AT CORNET, WASHINGTON

quite a little ice in the Canal, so that it was a question as to whether or not we would be able to make it, but when Captain Howell makes an appointment he is going to keep it if at all possible. Having found that a man and a boy had crossed over to Union by row boat, he arranged for us to make the return trip with them. After breaking ice for about forty-five minutes, and then a period of comparatively easy rowing, we finally reached the other side of the Canal, still many miles from our destination. Going as far as we could by boat, we then took the trail over slashings, over logs, under logs, around swamps, across gullies, slowly picking out the trail, trying to reach the dock. Long trailing vines would catch in our shoes and down we would go. This made traveling all the more wearisome, until the writer was too exhausted to go any further.

Captain Howell built a fire, and then walked several miles to the dock for assistance, leaving me to care for the fire. At seven in the evening I heard voices along the beach, and soon Brother Howell with Mr. Howard Everett, master of the tug boat belonging to Stimson's Camp, with a helper, Reuben Larsen, hove in sight. They had gladly responded to the call for help. Though having worked hard all day, they left without waiting for supper to pick up the writer, who as stated above had fallen by the wayside. But even then our difficulties were not over, for the tug boat had run aground; so after eating a little lunch around the fire, we walked down the beach for about a mile to the tug boat, where we sat in the pilot house until the tide floated us at 11 P.M. We arrived at Stimson's dock at midnight, and after a lunch reached bed at 1 o'clock.

Sunday morning we took a five-mile trip by automobile for our appointment, holding two services and a conference. In the evening service there were five conversions, which marked a happy ending of the trip.

Thirty questions on Sunday-school work were prepared and printed, and used as basis for discussions at the ten conferences that were held during the trip. That people interested in Sunday-school work out in small schools are reading and thinking along the lines of best Sunday-school

methods was evidenced by the questions they wished to have discussed. Questions were asked, such as, Do you prefer the Graded or Uniform Lessons? Can a Country Sunday-school be up to date? Is Class Organization a Help or a Hindrance? Name Five Books of special value to the teacher. Why have Departments in the Sunday-school? More than one worker said, "Come again as soon as you can, for we need you as much as the larger school."

There is need for more than one boat on Puget Sound, for there are many places without gospel privileges. More than once Captain Howell called my attention to the numerous places that had sent invitations to him asking for services, but he has not been able to reach them as yet.

The Publication Society and the denomination are to be congratulated upon the character of the men on the cruiser—Captain Howell and Missionary Helper McHenry. Captain Howell is a conscientious and careful navigator, taking the best of care of the craft with its equipment under his charge. As missionary and preacher he is ever welcome in the homes of the people along the shores of the Sound and Hood Canal. His services are well attended and are very much appreciated by the people who are so far from any religious service other than that furnished by the visits of the *Seymour*. McHenry not only helps splendidly in the work on board the boat but in the homes, and in the services is bringing the gospel to the people through the medium of song, using his fine voice with good effect. Both are genial, companionable men, deeply consecrated to the work to which the Lord has called them.

The Loan Library is surely appreciated, not only by the young folks but by the older people also. While on this trip one woman brought back Dr. Strong's "Popular Lectures on the New Testament." Books that call for careful reading, as well as the best of fiction, are in demand by those to whom the *Seymour* ministers. The trip closed with a deeper appreciation of the work being done by the cruisers, and of the task to which the crew of the *Robert G. Seymour* are giving themselves without stint, in the finest spirit of self-sacrifice.

## FROM THE EDITOR'S NOTE-BOOK

### A High Caste Christian

The story of a notable Indian Christian, Sirdar Didar Singh, of the Panjab Mission of the Church of Scotland, is told in *Life and Work*. He represents the high caste type. Hindus, Mohammedans and Christians all agree that he has been a great helper of every righteous and philanthropic cause. An old-fashioned Hindu once said of him, "Didar Singh is a good man and a clever business man, but he has one fault, and that is, he is a Christian." He is a highly respected citizen, and as the leading evangelist of Gujrat has been a righthand man to the missionaries, — while he is one of the strongest supports and pillars of the Indian Presbyterian Church. He is an eloquent preacher as well as able business man. Once when a European member of the General Assembly was objecting to the election of so many Indians on committees, the Sirdar, after detailing some of the trials through which converts passed in order to throw in their lot with the often despised missionaries, "Now, Moderator, we Indians have given up high position, wealth, and much more, even our family connections, to join your Church; why are you afraid from us?" He sat down with the question on his lips and a tremble in his voice, which quite carried the day. He was in youth a student under Baba Singha, one of Duff's converts. Thus the links are formed in the chain of life influence. The Sirdar is proof of the falseness of the assertion so often heard that our Lord has no message for the higher caste people of India and finds no response to His gospel in their hearts. He is one of many men of influence who have embraced the cause of Christ with noble devotion.

### Among the Tongas (East Africa)

The greetings of the natives are rather pretty. First they say, "Hail, are you well?" and the reply is "I am well if you are well." When a man is dying in the Kraal the others are called to the mat.

They salute him and say, "Go in peace; salute all the others; tell them we are all coming." They call Christ the Great Chief of Galilee, and are very interested in His life among the fisher folk.

### Indirect Influence

The amount and value of a man's influence, for good or evil, upon the world, will generally depend upon the character of his indirect and unconscious influence. The spirit of a person's life is ever shedding some power, just as a flower is steadily bestowing some fragrance upon the air. Do you think that a pure prayer, in the sacred privacy of home, does not steal through the walls, and vivify the atmosphere beyond? Do you doubt that a word of sympathy and a gift of charity, in a desolate chamber, publish a sweet influence upon the frosty air of human selfishness? Such things reveal and confirm character, and make the power of a person's presence who performs them intense and beneficial.

Influence depends less on our activity than on the *qualities that lie behind our activity*; as the planet attracts, not by its motion, but by its weight. If we had lived as we ought to live, a power would go out from us that would make every day a lyric sermon that should be seen and felt by an ever-enlarging audience.

### A Helpful Book

It might interest you to know how valuable Fosdick's "Manhood of the Master" is here. I know of two Buddhists in our college, and two others out teaching, who are reading it with interest. Besides, Mr. Hackett of the Press has used it successfully in a British soldiers' class and a native medical school class. In the latter he had Sikhs, Hindus and Buddhists as well as Christians. I am now beginning it with the "Brotherhood" here at the college. I am coming to think that the *character of Christ* is, as Canon Robinson has pointed out, the best Christian apologetic and the chief proof of the truth of Christianity.

Cordially yours,

Raymond P. Currier.

Rangoon, Burma.

## A Missionary Physician in Upper Burma

BY DR. A. H. HENDERSON OF TAUNGGYI

I HAVE been for some time in a Taungthu village, trying to teach them some little part of the Bible. We have had to build from the bottom. When first they became Christians there was absolutely nothing to work with, neither hymn-book, Bible or tract, and but one teacher to travel over the whole field. For their immediate needs the Bible Society, with our help, has put out Mark and John in Taungthu, while we have printed about thirty hymns. Several of the men read, and two more teachers have learned to preach in Taungthu. On the other hand, the children in the small schools started are learning Burmese. Our Mission should be most grateful for this unifying policy of the Government. All over the province Burmese is taught. Every missionary, too, should seek to get a working knowledge of it, whatever his own particular work. Two results will follow. 1st, the door to the comparatively rich Burmese literature will be open to all our school children; 2nd, every missionary, wherever he goes and whatever his particular work, can address children trained in school, of whatever race they may be. This happened in Loikaw where I, a Shan missionary, took a Sunday school class among Padaung boys. There are great opportunities before us in Burma if we are only alive to them.

*Incidents in the work.* A little child was brought to me suffering from diarrhoea of a month's standing. It could not open its eyes and I feared they were destroyed for, when the nourishment of the body is drained, one of the first parts likely to suffer is the cornea which ulcerates and often destroys the eye. The eyes though in this case have been saved. I ordered special milk diet but the parents cannot even buy rice for themselves; they are living on corn with whatever leaves they can gather for a relish. In such a case it is a joy to help them and I think the baby will recover. A woman came to the tent this morning for medicine. We had quite a little chat. She had two little babies, one tied on her back and the other, about

two years old, toddling by her side. She was on her way to spend the day with them weeding in the rice field. She told me how the eldest child had died not long ago and added so sadly "We Taungthus have no medicine and when the children get sick we just have to watch and see them die." I pass on that cry of woe to you in America. Thank God I can help some but I will soon have to go, and who will you send in my place?

*Superstitions of the people.* During Mrs. Hancock's illness a girl who was tending her thought she heard groans one night. On bringing a light she said the groans went off into another room and, although a Christian girl, she was convinced it was a kind of demon that is here called a "Thayeh." I also heard the disturbance but concluded it was a dog under the house. As everyone believes in the visits of such supernatural beings, it is often the cause of great inconvenience. I once had all the patients but one, who couldn't get away, leave the hospital because a man with a bullet in the knee was brought in and the others decided that he was a Hpook. A Hpook is a spirit that when a man dies immediately enters his body so that, though the man is apparently alive and acts just as before, he is no longer the real man but a Hpook. The danger in such a case is that when this Hpook tires of living in the body he has appropriated he may suddenly leave it and enter into anyone else that happens to be near. Then the first man dies, as we would say, though according to their belief he has been dead from the beginning, and the second man's spirit is driven out of his body so that he really dies but continues to move and walk about, no longer now the former man but a Hpook. This belief leads to most inhuman neglect of persons who have met with any accident. At first we used to try to ridicule the idea but that only drives it deep out of our sight in their hearts. The great cure is belief in God's power and protection. Childlike trust in God really delivers them from these fears.



## Missions and Business

FROM AN EDITORIAL IN THE ST. LOUIS REPUBLIC  
THAT MAY WELL BE QUOTED IN SERMON OR ADDRESS

**M**ANY Americans, 1916 model, do not believe in missions. These gentlemen go on in their indifference or opposition, serenely ignoring the fact that they themselves are the direct descendants of persons who wore the skins of wild beasts and drank blood out of the skulls of their enemies, and that these ancestors of theirs were converted by missionaries from Italy and Asia in the days when it was farther from Antioch or Rome to the forests of Germany than it is now from St. Louis to Shanghai. To make a case against foreign missions it would be necessary to blot out all history.

*No wonder the modern business man believes in missions!* Business has learned of the missionaries. We read of American sewing machines in Turkish harems, American kerosene in transit across the mountains of China, American railroad cars threading the passes of the Andes, and American rice mills—made in Moline, Illinois—standing above the rice fields of Persia. All this simply represents the hopeless attempts of trade to catch up with the foreign missionary. A complete history of the economic development of the world can no more leave out Livingstone of Africa, Hamlin of Turkey, Judson of Burma, and Coan of Hawaii than it can leave out the Standard Oil Company and the United States Steel Corporation. The American trade expert goes everywhere, but he finds the footprints of the missionary wherever he goes. And the organizer of advertising campaigns, selling campaigns, and “follow-up” movements in the world of trade simply follows the methods of missions.

*Every citizen of the world today has a real, personal stake in the success of Christian missions.* If you doubt this, think for a moment of the tin shields on the cables of ships from the tropics, lying at the docks of New Orleans, just 717 miles from St. Louis. These are to keep rats infected with bubonic plague from leaving these ships and bringing the disease ashore in New Orleans. Bubonic plague flourishes

among heathen populations. There is no city in the world where the natural laws governing public health are made efficacious by ordinances backed by public opinion, except where Christianity has prepared the way by popularizing the Christian conception of human brotherhood and the preciousness of the individual. Those tin shields on those cables are a tribute to heathenism, and Christian missions are only another instance of “safety first.” In Christianizing the world we shall incidentally rid ourselves of the menace of cholera, typhus, and bubonic plague.

The world of trade believes that all men are neighbors, and that the Chinaman, the Hindu, the Arab, and the Turk ought to be bound up in a circle of interest with us through the interchange of goods. Shall we have commerce in products and not in ideas? Shall the human element—the element that sends out “get-acquainted” trains through St. Louis’s trade territory—be present when we trade with the man in Oklahoma City but absent when we trade with the man in Peking?

Cholera was threatening the region of Bombay. The British officials were nonplussed, for the natives believed that the sanitary squads purposed to desecrate their sacred places. The head of the province was appealed to. “Send for Dr. Ballantine,” he ordered. When an American medical missionary went with the soldiers the resistance of the natives ceased. It is for our profit to send the heathen kerosene and sewing-machines and cotton-print goods and agricultural and milling machinery and antiseptic solutions. But shall we neglect to send him the Parable of the Good Samaritan and the missionary who turns it into modern practice? The world wide Missionary Movement says no.

*Prayer is to the missionary work what air is to the body—the element in which it lives.*—G. H. C. MacGregor.



## A Page You Will Wish to Read

### A Help for Missionary Committees

Our readers in Boston and adjacent territory should avail themselves of the New England Baptist Library in the Ford Building, with its historical, biographical, denominational, general and missionary departments. It has recently added a department embracing the literature of the recent advance movements in Sunday-school, social service and church efficiency. Plays, Games, Boy Scouts, Camp Fire Girls and related topics are included as well as the Sunday-school proper. Parents and teachers will here find much help, and the individual social service worker the means of coordinating his personal experience with that of others similarly engaged. Every serious Christian worker is welcome to its privileges, and will find the efficient librarian, Dr. Charles H. Watson, ready to assist in all possible ways.

### Room for Improvement

The Commission on the Church and Country Life of the Federal Council has been completing a thorough survey of conditions in Ohio, in conjunction with the Ohio Rural Life Association. The survey shows that a majority of the rural churches in Ohio, serving a population of 1,750,000, are barely holding their own or are slowly dying. There are 6,000 of these churches, or one to every unit of 286 people. Meigsville Township is typical of many townships. It has 9 churches for 846 people. None of these churches has a resident pastor. Nearly two thirds of the 6,000 churches have no resident pastors, and more than 5,000 are without the undivided services of a minister. More than 3,300 have one third or less of a minister's service, and 700 have no minister at all. Surely the Home Missions Council has some responsibility in this matter which involvesthe future welfare of our country and hence of the world.

### Read these Startling Statements

The letter head of the Campaign for the Conservation of Human Life, conducted by the Federal Council of Churches, with Rev. Charles Stelzle as Field Secretary, contains the following striking summary of facts that call for such a movement:

Three million people in the United States are ill at any one time; 30,000,000 wage-earners each lose nine days annually—costing them \$500,000,000 in wages—on account of illness; 30,000 are killed annually in industry, and 300,000 are seriously injured. Workers in the liquor business lose an average of six years of life, making a total in each generation of 1,800,000 years for its 300,000 workers. This means a total loss in each generation of the complete working life—30 years each—of 60,000 men. Most of this misfortune is preventable. Human life may be extended fifteen years in a single generation by applying the science of preventing disease and accidents. If, as a result of our campaign, human life in this country were extended only ONE YEAR, it would save the equivalent of over 2,000,000 lives of 45 years' duration each in the present generation. Jesus said: "I am come that ye might have life."

### A New Course in Missions

Rev. Edmond F. Cook, D.D., has accepted a call of The Moody Bible Institute of Chicago to become Director of its Missionary Course. He has been Foreign Missionary Secretary of the Methodist Episcopal Church South for seven years, during which time he has visited various mission lands. He has always been especially interested in interdenominational missions, which is one reason for engaging in this new work. His interest in education has led him to accept office as a trustee of Nanking University, China, and Union College, Seoul, Korea, and as commissioner of the College at Kobe, Japan. He expects to construct a missionary course in The Moody Bible Institute that will attract more of the Christian young men and women of our colleges to devote their lives to missions.

What we need is to reach the sources of infinite power.



## The Advice of a Veteran in Service

### The True Missionary Method

In *Leavening the Levant*, Dr. Greene gives an account of the life and character of Mohammed that corrects many false views. He points out the radical change that came over Mohammed after leaving Mecca and beginning his rule at Medina, and shows how Mohammedanism degenerated because of the leader's necessity to justify his own plans and desires. Speaking of how to reach Mohammedans he has this instructive word, which is true of other lands than Turkey as well:

*The first condition of success is a good estimation of the missionary in the minds of those to whom the missionary goes.*

While the missionary is studying the language, the people are studying him. The first thing the Mohammedans observe when a missionary goes among them is the manner in which he treats his wife. When they see that he treats her, not as a toy, a plaything, a drudge, a slave, but as his companion and equal; when they see that his wife sits at table with him, that the missionary and his wife talk together, read together, work together, walk together, the wife not trudging along at a distance in the rear, but walking side by side with her husband; when they see that she is mistress of her home, and not only bears the children, but also trains and instructs them; when, in short, Mohammedans see a real Christian home, they have gotten their first lesson, and one of the most important lessons, which the missionary can teach them. Then the people watch the missionary to see how he trades; and in a land of dicker there is a good deal of character shown in trading. Again, the people watch to see if he is neighborly, whether he is kind to the poor, whether he visits and relieves the sick. In short, in two or more years the people have made up their minds in regard to the missionary, and if they have come to the conclusion that he is a good man, honest, truthful and benevolent, then, when the missionary's

tongue is loosed and he is prepared to tell the people the glad story of Jesus, some of them, at least, are prepared to listen to him. I repeat, therefore, that a good estimation of the missionary is the first condition of success in preaching the Gospel to Mohammedans, or to any people.

*The second condition of success is a loving approach to the people.* Nought but love — the love of God to men, and the love of the Godlike man to his fellow-men — wins souls to Christ.

In my missionary life in Turkey of more than fifty years, never once have I denounced to a Turk either the Mohammedan prophet or the Mohammedan Bible. There may be a place for the denunciation of an incorrigibly wicked man, but denunciation never wins. My plan — and the plan of all the missionaries I have known — has been to hold up to Mohammedans the life and character of Jesus, and experience has shown that this is the successful way. Let a Mohammedan, whoever he be, come to know, recognize, accept and follow Jesus Christ, and he is thereby delivered from his errors and vices, and is made a new man.

Hence Dr. Greene holds that the two years or more required to learn the language, which seems to many a great burden, is a very beneficent arrangement.

### What No One Can Oppose

To be neighborly is to be friendly, and friendliness springs from love to God and love to man. To show to one's neighbors the sweet amenities of life, to do little acts of kindness, to help a neighbor over a hard place in times of misfortune and illness — this is to win confidence and esteem; it is a method of preaching the Gospel which no opposer can withstand.

Christian missions have meant the gradual renovation of society in some lands.

From time to time the perspective of truth changes, but no change of view changes the fact of God's love or the fact of man's need of a Saviour.



*"I am the Resurrection and the Life." — Jesus Christ.*

### Our Prayer

**B**LESSED be Thou, our loving Heavenly Father, for the life Thou givest us in Christ and for the trust Thou hast in us, in spite of our poor faith and halting love. Make that trust real to us that we may be ashamed to sin. Make us through life's experience more like Thee. Teach us that which is wanting in our desire of holiness that we may follow Thee in wish and thought. May we become true witnesses of Thy will toward men, of the pure life of Thy Kingdom and the glad assurance of Thy presence. Build up our faith, increase our joy and multiply our service; that Thy life may shine through our lives for the help of others. Through Christ, our life and hope and way, who hath brought immortality to light. Amen.



### The Bible

At a meeting of native Christian workers in India the following descriptions of the worth of the Bible were given:

I hear in it the voice of Christ.  
 It sets before my eyes the very picture of my Lord.  
 It is like sunlight to my soul.  
 It sets my spirit free.  
 It cleanses my heart.  
 It is from the spring of the water of life.  
 It quenches my thirst.  
 It is my food.  
 It is the word of life.  
 It is my great teacher.  
 It is for me the way to heaven.  
 It is my bosom friend.  
 It is God's love letter to my heart.  
 It is the touchstone of my soul.  
 It is my spiritual pasture-land.  
 It is the spiritual Garden of Eden.  
 It is my trusted weapon against sin and Satan.  
 It is a province of the Kingdom of Heaven.

### The Two "Lets"

Is your life a daily experience of overwhelming satisfaction with what God is doing for you? With most people it is not. The average life is the dissatisfied life. That is because most people have not learned the secret of life. One who has cannot live an "average" life. The best of it is that the secret of the life of fullest Christian salvation, power and victory is so simple that any one who will can have it all. The pastor of The Moody Church, Chicago, the Rev. Paul Rader, has said that it is all summed up in the words, "Let go and let God." When we "let go" we give up to God all there is of ourselves. When we "let God" we take from him all there is of himself,—and with him all else that he has to give us. Then life becomes an unbroken song of thanksgiving. The word "dissatisfied" drops out of our vocabulary when we use the two "lets."



### The Blessing of Persecution

We were holding our week of prayer meetings and going to different houses each night as is our custom. The meeting at my house had cheered all our hearts and toward the end one Goorkha turned to me, saying, "Sir, I have found a strange thing; the more people hate you, the happier you are." He has had to face a good deal to be a Christian. The simple beauty of some of the Christians' lives here is very attractive.—A. H. HENDERSON, M. D., Taunggyi, Burma.



### Truth in Little

Emerson says, "The great man is he who in the midst of the crowd keeps with perfect sweetness the serenity of solitude."

"A sham sermon is an offense to Almighty God." — Geo. Wharton Pepper.





# THE HELPING HAND

OF AMERICAN WOMEN TO THE WOMEN OF FOREIGN LANDS

EDITED BY HELEN BARRETT MONTGOMERY

WITH THE EDITOR

**K**EY-WOMEN, key-women, how do your recruit cards grow? Here it is almost May and only a month to prepare for the splendid muster day program.

Did the lady rise to say that missionary meetings do not thrive in May because of house-cleaning? An outworn superstition, Madam. No modern housekeeper needs every day in May to shake up and dust down and sort over and throw away, and brighten up the corner where she lives.

Every woman needs May day to furnish up her soul and put her heart in tune with spring, and set the Gospel joy bells ringing in her spirit. So prepare for a great meeting on May day when a brave muster is made of the new recruits.

What, you haven't any? Fie, fie, Madam, run and get one quickly.

They are so few? Greet them with the greater honor and there will be more next year.

There has been prepared a simple, suitable, spring-ey, splendid program for Muster Day which is yours for the asking. Following this you can have the best, biggest, brightest, most blessed missionary meeting of the whole year.

FOLLOW THAT IMPULSE NOW!

\* \*

Miss H. Hand gets many fine letters but none more encouraging than the one that came from Mrs. F. G. Livingstone of Pittsburgh, Pa. Here is a church with

65 women in its membership and every woman enrolled as a member of the missionary society. Mrs. Livingstone wrote to say that many of the women wished to be key-women but had literally no material on which to work for new recruits. She asked whether under the circumstances a woman might be counted a key-woman who secured a second personal gift in addition to the amount contributed through the circle. Of course I said yes! The plan did not provide for this contingency simply because it was not foreseen.

HOW MANY NEW RECRUITS HAS YOUR CIRCLE WON THIS YEAR?

\* \*

The way the money has come in for Miss Linker's typewriter has been a joy. My umbrella is full of fluttering postage stamps, and the typewriter is assured.

Dear old ladies, crippled children, W. W. G.'s enterprising small boys, women's circles, ladies' aids, teachers, anonymous friends, primary departments in the Sunday-school, Philathea's, Further Lights, and all sorts of friends, big and little, old and young, East and West, have helped. One dear old lady sent two crocheted doilies to sell. Another group sent some dainty crocheting for lingerie to be given to Miss Linker. I can't mention names—space won't permit—but we can all rejoice together over a fine piece of work well done.

Now, Miss Linker, I mean Mrs. Dussman, we want a picture of you, and an article for MISSIONS, so that all these new friends of yours can see what that typewriter means to you.

The little organ for Mabel Culley to use in singing and playing the gospel into Chinese hearts is already on the way. Several gifts have come and some excess stamps have fluttered out of my Linker umbrella. So many are praying and so many are loving that I feel just as sure of that organ as if I already heard it playing: "Sun of my soul, thou Saviour dear!"

\* \*

You note what our publisher says about the remaining copies of *Oriental Gardens* and the *Book of Remembrance*. If each copy could be a gift from some one who loves missions to some other, I believe no investment of a quarter could bring bigger returns.

\* \*

So many are using the missionary lessons in the Sunday-school that it must mean a growth in missionary interest. Have you happened to see a book published by Revell called *The Why and How of Missions in the Sunday-school* (50 cents)? It is a well-written and helpful handbook of suggestions.

\* \*

Belinda has another bright idea. She has made some good-looking keys out of bright red cardboard. These are to dangle on the breasts of the Key-women at the annual meeting of the Atlantic District. W. W. G. girls are to have red triangles, and the captains of recruits are to display circles. I hope the meeting will be simply lighted up by these well-earned decorations.

\* \*

We are always publishing missionary wants. Here is some one who wants to give her Remington typewriter, only two years used. Some happy missionary will have it. I wonder if the giver will be as glad as the two who furnished saddles that are now carrying missionaries out on evangelistic tours.

\* \*

#### Can You Claim Part in These Thanks?

Along last January the most promising girl in the third year class of one of our Japanese schools, a leader in much of the fun of the girls and a beautiful Christian,

was taken out of the school and placed in the Government High School. Today news has come from her home in Korea, where her father is an officer in the Japanese army, that she is dying of consumption.

Her mother writes sadly that too late she sees her mistake in taking the child from the quiet home influences and healthful surroundings of this Christian school. She says that after one term in the large Government school, where she studied too hard, the child became very ill, and is now slipping away from her family, who had planned soon to marry her for their own social advancement. The mother writes that her little daughter's faith is strong and clear, and that through her influence her father is learning to pray. When she was asked if she wished to send a last message, she said: "Thank them for teaching me about Jesus." Would that all who have sacrificed to make the work of our beautiful boarding-schools in Japan possible might hear her message:

"THANK THEM FOR TEACHING ME ABOUT JESUS."



This shows the interesting costumes of a Christian bride and groom at our Mission in Swatow, China.



## ✠ THE LORD'S REMEMBRANCERS ✠

### An Appeal for Prayer

BY MRS. WORLEY, SWATOW, CHINA

It has come to me as I have been on my journey to the inland chapels, visiting the women in the near-by villages, how they have lacked my prayers. I haven't prayed for them as I should—the far-away women in the villages, far away from the outside encouragement that would come to them in the central stations; away in their homes where all about them are worshipers of idols and of ancestral tablets, and chained down with unnumbered superstitions and fears and faith in charms. Sometimes I wonder at their constancy, sometimes I wish so much that I had remembered them in prayer, "that their faith fail not." Pray for these far-away Christian women!

Then for the teachers (mostly young women) of little girls' schools in a few of these inland chapels; they can and do mean so much to their pupils, and to the life about them. But all the women, and especially those who have been some time in school—and yet I mean *all* of them, too—can be such winners of souls. Some *are*, but not all realize their opportunity nor this power of God. This year we are planning for special evangelistic meetings for men by Mr. Eddy, but we want evangelistic work to grow in every place for men and women.

Shall I tell you of one or two women out of the many that come to me here. One is a blind woman near Southern Plain in the Chaoyang field. She is in a tiny room, and she longs so to see, "if only a little," she says. She remembers more than some the Christian teaching she has heard. I hope so much that she may become a Christian. Almost next door a nice girl who used to go to church in another village has been married into a heathen family. And that is the sort of thing that breaks one's heart. Pray for this Mai Eng—Beautiful Bravery—in

this heathen home, where all there except her husband (who is only a son in the family and cannot rule) are determined that she shall worship the idols. The other women forced her down upon her knees, crying though she was, when her husband's aunt declared herself possessed of an idol's spirit, and said all must worship her.

In Wealthy Island, a large town up the river from Chaoyang, is a young woman who came there from Kityang, a good many miles away. She is the secondary wife of a young man of a heathen family. Her mother's parents were Christians, and so years ago she had gone with them to church, and now, when an old Christian woman found her one day, she was happy to hear the Christian teaching once more. When she found that we were soon to visit the town, she sent word for us to visit her. So we did, and she was happy for the visit, and happy that she received from us Christian books. Her father-in-law, when he heard of it, was very angry, and sent word to the old woman that she was to come no more, nor was she to bring any one else. So this year we could only send her more little books, and would ask your prayers for her.

From an island nearby the chief official's wife has come for safety to our hospital; and now in these days of political unrest, the secondary wife. The head official is soon to go away,—probably to another part of China. Pray that the words they have said, that they will be Christians, may be true in *deed*.

I see I have a list of people I wanted to ask you to pray for; for two vegetarians belonging to a Buddhist sect who abstain from meat to gain merit. One of them was interested in Christianity. Last fall when I was at Namkên she was so interested. But others made the new road hard for her, and now she says her way is as good as ours, and a broader, easier road—*she*



will not walk in our way. Pray for them both.

Then I have written "White Grave." There are more than a dozen young daughters-in-law in the village of that name; such friendly, bright women, but with so much of all that is not Christian about them that they soon turn back to loiter on the narrow road. One has lately been baptized. They need help and prayers; for themselves they are charming and loving, and need only our leading and remembrance. But one among them who was once the only one to say she was a Christian, is the one who has been led most astray by the Buddhist nuns. One other was lately baptized.

Pray for the new interest in good Sunday-school work that has come here.

Then pray for workers—for many workers, American and Chinese. The field is broad, *so broad*, and *white*, the grain is bending full and ready for the reaper. And reaping is the best work in all the world, and this great field,—oh, how can I tell of the need, the need, the unutterable need of workers!

—"The greatest undeveloped possibilities in the whole range of Christian service center in the problem of how best to encourage and direct prayer" is a sentence to think over from Gilbert Beaver's weighty little pamphlet, "Every Man's Part in World Brotherhood." There is no limit to any man's part in any good thing when he has realized the power of prayer. Even the humblest and weakest are peers of the greatest in this form of service. Every Christian ought to be personally at work on these "undeveloped possibilities."



### IS THIS FOR YOU?

#### Wants for Some One to Fill

Miss Augusta Peck of Tavoy, Burma, could use to good advantage many hundreds of the little Sunday-school cards so enjoyed by our children each Sunday. Such cards may be sent to Miss Nellie G. Prescott, Room 702 Ford Building, Boston, Mass., and they will be included with the next shipment to Burma.

Miss A. E. Fredrickson of Rangoon,

Burma, would like Sunday-school rolls. Any Sunday-school having rolls that would like to send them to Miss Fredrickson may send to Miss Prescott and she will see that they reach the field.

Miss F. Pearl Page of Suifu, West China, would be glad to receive the following: Embroidery hoops; white machine thread, Nos. 20, 30 and 40; pink thread, and pink ribbon of any description. These may be sent parcel post to Miss F. Pearl Page, care Mr. Roy D. Stafford, 9 Hankow Road, Shanghai, China. Weight limit, 11 pounds, 12 cents a pound.



A LITTLE JAP AT PLAY

#### A True Story of a Christmas Box

Once upon a time, there was a missionary who received word from America that a certain Sunday-school was sending her a Christmas box filled with dolls and toys to be distributed among the school children.

In due time the box arrived—a few days after Christmas, having been delayed by the customs officials, who could not find any reason for the high valuation which had been placed upon the contents.

You see, when the box was packed in the home church, the gifts of the children seemed to be very precious and, of course, hand and home-dressed dolls are more expensive in the stores. *Therefore the full American value was placed upon the contents*—which also made a better ap-

pearance when it was published in the annual reports of the Sunday-school and church.

The box was valued at fifteen dollars, but when the missionary and customs officials had finished their examination the valuation was placed at just half that amount, because you see ten-cent dolls look to be what they are when they are in the Orient, just the same as they do here at home.

The missionary paid *the duty and the freight charges*—seven dollars, and went home with her box. She was, however, worried over the question, "From what should this money to pay this bill be taken?" There were really only two sources—the missionary's own small salary and the appropriation given by the W. A. B. F. M. S. for the work of the school. She remembered that only last year she paid \$5 from her salary for another such box and that almost every year she had done the same thing. Once she took the amount—\$1.25—from the work appropriation and her conscience had always troubled her a little, for she was not sure that it was just right.

Then she thought with gratitude of the sender of one box who had written to ask if there were any charges and had quickly sent the required amount of \$3. She wished that others would be as thoughtful.

Well, as I have said, the missionary took the box home and opened it. There were one hundred dolls, with the clothing which the children had made. Some with buttons, some with strings, some with pins that went straight through the sawdust internal organs of the dollies and protruded on the other side. There were big stitches, and little ones, wrinkles, fits and no-fits. There was nothing for the busy missionary to do but sit down with her sewing basket and make over and complete the wardrobes. One entire precious day in the busy Christmas week! But as the missionary said with a patient little sigh: "It is lovely of the American children to think of my school children and try to make their Christmas bright and happy, but of course I cannot give away dolls that are poorly or incompletely dressed. These dolls are supposed to teach the women and girls how children

are dressed in America and are more often given to grown-up people than to little girls. Therefore the clothes must be in order and not such as will make me ashamed of my country."



#### Dr. Ma Saw Sa

The first Burmese girl to get a college education was Ma Saw Sa, who passed her First Arts examination as a student at the Baptist College, Rangoon, in 1906. She is a product of our mission schools and the worthy daughter of Christian parents. After completing her studies at the Baptist College, she obtained a medical scholarship and studied for five years in the medical college of the Government University at Calcutta. Then she spent two years in medical study abroad and obtained diplomas from the Royal College of Physicians and Surgeons at Dublin.

On her return to Burma in 1913 she was appointed as Assistant Surgeon in the General Hospital, a large government institution, at Rangoon. The next year she was appointed Superintendent of the Dufferin Maternity Hospital at Rangoon, where she is meeting with large success in the training of native nurses and in the administration of a large hospital. She is one of our most consecrated Christians and a helper in every good work.

She is one, but one of many, of the graduates of our Baptist College of whom we are justly proud. And these, in many walks of life, are the moulders of new Burma.



#### Vacation Work of Our Bible School Students at Sendai

Miss Amy Acock tells how her students carried the gospel to their homes and made their lives tell for Christianity. One whose mother lived in a Buddhist temple talked of Christ to those who came to worship Buddha. She also taught her girl friends to sing the Christian hymns. Another girl, who went to the home of a Shinto priest, by her unselfish service interested him in Christianity.

Five of the students went out for definite evangelistic work in connection with churches. They had classes for girls in

sewing and nurses' schools, taught in the Sunday-school, had singing classes where they taught hymns, and did much personal work with the people to whom they went and who came to their rooms. One went out every morning before breakfast to the homes of some Christians to help them get their morning family worship started in the home, or to encourage and help those who had already begun it. "They have all come back so full of joy because they had this opportunity to witness for Christ during the summer, and not one of them has said a word about how hot it was or how tired they got doing this work all summer. As a result of their work a number of people have been saved and a number more have become much interested in Christianity. It just did me good to hear their reports and their prayers of thanksgiving, and I only wish I were able to write all that they said."



#### A Dear Old Saint

When Mr. Yamanouchi, the oldest evangelist in the Japan Mission of the Southern Presbyterians, first came to Saga about twenty-two years ago, he brought with him not only his wife, but also her aged mother. She often told of the struggles she had endured before she finally yielded her life to the faith which her son confessed, and accepted Jesus Christ as her Saviour. To look into her face was to know and to realize to what fulness that faith had entered into her life. Every one spoke of the sweet peace which shone from her eyes.

Every night of her life, after her baptism, this dear old lady slept with her head to the West. "For in the West is America, and from America came my great light," she explained. When she died she was laid to rest, at her expressed desire, with her pillow still toward the land which had sent to her that which she prized above all things else. During her last illness an old man of the city received some kindness from her son, Mr. Yamanouchi. When the mother died he felt called upon, as an act of courtesy, to attend the funeral. During the service this man through curiosity alone approached the coffin to look at the dead face.

"I wanted to see how a Christian looked when dead," he said afterward, "since they seemed to die so willingly. One look at that peaceful face," he continued, "showed me that there was something in her life which I had never experienced. After that I was not satisfied until I had investigated Christianity."

After several years of faithful study this man attained to the same peace and joy which had so impressed him in the quiet face of the saint who had passed beyond. For years he has been treasurer of the church in Saga.



#### Women Needed for China

A missionary in Yangchow, in begging for a woman helper, says: "We have thirty-eight inquirers, but not one of them is a woman. We do not have to go far to find the reason. There was no woman to do the preparatory work. Anyone familiar with Chinese customs knows that in China men cannot work among women.

"There are many women near us ready to listen to the gospel message, but there is no one to tell that message to them. We have done and can do nothing for them. In China the best of earthly things are possessed by the men. It must seem to those near our chapel (if they think about it at all) that the same is true of heavenly things. If the women of China are ever to know Christian sympathy and love, Christian sympathy and love must be transmitted to them through women. The work is waiting to be done. Who will come out and do it?"



#### Securing an Education in India

AS TOLD BY MISS BERTHA EVANS OF THE GIRLS' SCHOOL, ONGOLE

At 4 A.M. four of the larger girls arise to cook the early morning rice-water for the whole school. As dawn begins to appear in the east the water-girls also set to work. They draw and carry water from the well at the lower end of the compound for all the school uses—sufficient to wash the large quantities of grains, to fill the cement cistern where the dish-washers wash the enamel bowls after each meal; to wash the cement floor of the long, open dining hall

and the kitchen every morning; to fill the cistern of drinking water and the cistern for bathing purposes. Until the school bell rings you can see the water-girls with pots of water on their shoulders, or hear the squeak of the wooden pulley where they draw at the well.

Before the bell rings, calling the girls to the dining hall to drink their rice-water, the grain-pounders have begun their part of the house work. Eight girls pound the *chollam* in large stone mortars with heavy pestles. On Saturday there is twice as much to do because food is prepared in advance for Sunday. After the grain is pounded these girls sweep the dormitories and the compound. The kitchen girls scrub the kitchen floor while the *chollam* cooks, in anticipation of my inspection. The house kept the neatest this month is to have a picture—"a framed picture with glass in front of it"—as a prize. Only one of the seven dormitories boasts a picture, and that is but a motto and in English at that!

While these activities are going on in the school compound, the bulk of the school is at work in the two school gardens. They work until ten o'clock on Saturdays, at which time it is hot enough to come home and rest awhile. Later comes mending. While the girls' cottages were being renovated, they worked hard many hours every Saturday and some school days, carrying stones, digging and carrying baskets of earth, etc. They did not take graciously to this at first, but, as they began to see the improvement in their homes, they worked very happily, though the sun did get very hot about 11.30 and they did get very tired. Our clean houses and green compounds are such a joy, but best of all is this family of 150 girls, laughing at their work.



#### The True Relations

The historic relations between Japan and the United States have been intimate and friendly. Japan has bestowed medals and honors upon many foreigners, but her first monument, and for years her only one, was erected in honor of an American. Every ship that drops anchor at Yokohama passes close to the little bay with a sandy beach, where nestles the sleepy little

town of Kurihama. North of the town is a monument, erected by Japanese, which stands some thirty-four feet in height. Upon it, carved both in English and Japanese, are these words: "This monument commemorates the first arrival of Commodore Perry, Ambassador from the United States of America, who landed at this place July 14th, 1853."

Seldom have words more eloquent and assuring ever been uttered than the words of Baron Uchida, Japan's former ambassador to the United States. It was at a banquet in New York City, in celebration of the new treaty, that the Baron said: "There have been wars of the Cross and the Crescent, of the Red Rose and the White, but the Sun and the Stars have never quarreled in their courses, nor shall the two flags which bear those celestial emblems ever be carried in the hands of opposing armies. It is unthinkable, impossible. . . . Our ambition is not to see our flag 'dominate the Pacific,' but to see the firmament that arches over that ocean hung with the mingled splendours of our two banners—the Star-spangled ensign of America and the Sun flag of Japan. . . . There is room in the spacious purposes of history for the glory of all."



#### The Old Religions vs. Christianity

We have today a wonderful preacher in one of our Japanese Baptist churches who was once a Buddhist priest. One day he was walking along the street with his shaven head and with his priest's cloak about him and his rosary in his hand, when he heard a Christian preacher at an open-air service telling about this very thing, "Love." It was a story of love for one's enemies, and the priest was amazed at the story, for in the Buddhist religion such a thing is never heard of that a man should love his enemies. So he thought he must find out more about this strange teaching, and he went secretly to a Christian preacher, and began to study the life and teachings of Jesus. He was forced to love Christ by what he read, and then he wanted to give his life to telling the story of love to his country men. He has written the story of his life, and 80,000 copies of his little book have been sold.





## OUR FOREIGN MAIL

### "PURE CHRISTIANS NEEDED"

Just three years ago today we opened school in our new buildings, and I cannot let the day pass without expressing my gratitude to the self-sacrificing women who have added so much to the efficiency of our work and the joy of doing it, by giving us these sunny, airy, beautiful buildings. You may be sure we have not forgotten to thank the Great Giver. That has been done in our chapel service this morning and every day of all these three happy years in my own heart.

I wish you could see the simple, beautiful entrance, the stately artistic buildings of grey stucco in their exquisite setting of trees and green lawns! Just now the foliage is especially beautiful, for the recent rains have refreshed it after the summer heat. The saru-subari is in bloom, the banana and palm trees give a tropical luxuriance perfectly wonderful to this New Englander's eyes, while the graceful curving walls leading to the three main entrances are bordered by small crocus-like lilies now in full bloom.

I must tell you that three of our dear girls were baptized in the Himeji Baptist Church last Sunday, two in their home villages during the summer, and four near the close of last term. This week the Methodists are having some evangelistic meetings in the largest theatre of the town and our girls are asked to furnish a chorus for the meetings. They are always glad to help in every way they can and as I write I hear the voices of the chorus of 26 girls practicing the hymns. They sound clear and true and I doubt not will sound sweet to the ears of Him whom they are trying to serve in this joyful way.

One of our brightest girls, who for family reasons left school only last January to go to a government school from which she could graduate a year earlier, and the sooner be married for the convenience of the family, overworked, caught cold and is now dying of consumption. I think I dread consumption even more than cholera, it is so much more common. So can you imagine my sorrow when a few days ago our school doctor discovered a serious weakness of the lungs in another of our precious girls? Such a bright, beautiful

girl, a classmate of the one I have just mentioned! She seemed perfectly well and strong when she went home for the summer vacation, but she came back so thin and pale that we sent her at once to the doctor for examination. His verdict was so serious that the Japanese teachers fear a quick decline for her, too, but I am resolved to leave no stone unturned to save that young life. My comfort is that both are sweet, earnest Christians and the joy set before them in the heavenly home is much greater than any they can look forward to in the homes of Japan! Yet we do need such pure, sweet Christians here if Japan is ever to be regenerated. — *Edith Wilcox, Himeji, Japan.*

### BABIES FOR SALE

Miss Sollman and I came to Thaiyong for the month of August. The women and girls in this section are such neglected bodies! All who know the Chinese speak of their ignorance here. In fact, this section is so much looked down upon by outsiders that the men have great difficulty in securing wives. For this reason, it is not uncommon to see a woman carrying a burden come into the valley, but if you uncover the baskets at the end of her carrying pole, you would not find fruit or vegetables — no, you would likely find two or more wee girls in each. This last week such a peddler came, and one of the village women bought a baby girl for \$1.60, to have for her daughter-in-law. That was a good price, I'm told. There are people who make this a regular business. — *Mabelle Culley, Swatow.*

### THE ROUGH WAYS SHALL BE MADE SMOOTH

Two and a half years ago our compound was a jungly wilderness. We used to let the cows come in and graze to keep the grass down, but that method had not proved entirely satisfactory, so we had a fence put up to keep out the cows and the goats, and then the jungle began to grow, and nobody knows how fast grass and weeds can grow, unless they have lived in Assam in the rains. The first task was to get the grass in shape to cut with a lawnmower. If you have ever tried to make a nice, smooth, velvety lawn out of a rough,



A GRADUATING CLASS AT THE ZENRING KINDERGARTEN IN KOBE, JAPAN

stubby meadow, you may have some idea of what was involved. Now one would not know the place with our lovely big stretches of velvety lawn, dots of flaming crotons and shrubberies, with a few borders of flowers—a very few because of the impossibility of keeping them weeded.

The girls have a large garden in our "back-yard" which they have learned to care for without much supervision. This year they ordered some corn when their *dhobini* went to her own country on a visit. She brought the corn back to them and they had it in the ground before anybody knew what they were doing. It has grown like a jungle weed. It is ten feet tall. They brought in several ears for us to sample a few days ago, and it tasted as though it had been raised on a down-east country farm. The ordinary variety that we get here in the bazaar is more like the kind that they feed to the cattle at home, only not so good.—*Florence Doe*, Now-gong.

#### A LITTLE CHILD SHALL LEAD THEM

The notice of the appropriation granted by the W. A. B. F. M. S. certainly brought great cheer and comfort to our camp. You good women know how to do a good thing just at the right time. Only a woman's heart can feel the full longing of the little

Filipino children, who look into your eyes with such a hungry expression.

We have a splendid kindergarten in the town of Pontevedra. The teacher makes Sunday-school attendance a part of the kindergarten work, thus building up a large class of children, to which parents, nurse girls, and others come, to see what kind of a kindergarten is held on Sunday. Those who attend regularly for a month are given a post-card or picture of some sort. At the close of an entertainment, Mr. Russell called together the parents and secured donations to put a cement floor in the church, which is used as the kindergarten schoolroom. In truth, "a little child shall lead them." A wealthy old man who hated the cause of Christ and could say nothing too slighting against the church, has a granddaughter in the kindergarten. In response to the printed invitation sent him, he came to this entertainment. Noticing him in the rear of the room, Mr. Russell sent a deacon to invite him to a seat on the platform, and side by side we cheered and clapped the little ones. He gave the first five pesos toward putting in the concrete floor. Since then he comes to the church services, and sometimes the Spirit of the Lord will lead him to a full confession of faith. In many other places like incidents will occur.—*Mrs. J. F. Russell*, Capiz.

## NO ROOM

The Training School commenced its work June 15th and as usual we are crowded to the limit—63 young women in our school home. Now I wish you could see and hear our busy, happy family. I'm sure there is not another family in the P. I. quite so happy and I doubt as busy as we. We have three kindergarten teachers and one young woman who helps in the Training School. All four of these are graduates of the B. M. T. S., and I can assure you they make my heart glad.

I said we are full to the limit, but still they come and beg and beg me to take more girls. A short time ago a young man called and we had a conversation something like this:

"Miss Johnson, good-morning. My mother is bringing my sister here to-morrow and as I know there is no better school, this is the best school I know of, I'm entering her here. She wants to come very much and I want her to very much."

"But I have no room for her. The school is very full; not room for another girl."

"I'm very sorry, but I am just waiting for your consideration to take her in just now, for she wants to be a Christian."

"I, too, am sorry, and next year she may come."

"Pardon me, Miss Johnson, but that is a whole year to wait and she must enter now."

"Do you not understand that there is not room for her?"

He was a tall, strong-looking young man and when I said that he made a long sweep with his long arms and said, "Then it is too small." Yes, it is too small for all who wish to come, but we have about as much as we can manage. — *Anna Johnson, Jaro.*

## CHOOSE YE THIS DAY

We have 315 in our school now and work goes on well. One of our most capable teachers has just volunteered to give up her teaching and take charge of the household end of the work. This will mean great efficiency in a place hard to fill. God has wondrously provided a teacher for her place. She is one of last year's graduates, who was converted and baptized while in school. Her parents were displeased, naturally, and took her to her distant home and proceeded to eradicate the faith so dear to her; but she writes me in her quaint English that "They could not dig it out of me with any kind of an instrument," and, admitting defeat, are willing

that she should teach if I could find her a place. A wire told of the vacancy here and she will be here soon. I hope she will be allowed to bring two sisters with her. — *Lizbeth Hughes, Moulmein.*

## LITTLE FOLKS LOYAL

Our Inspector came to our school in September. He was very much pleased with our progress. We closed for ten days in October. Three little mites, boarders, who went home to spend the holidays, absolutely refused "to go worship at the pagoda, because it is wrong to worship idols." So the parents are inquiring about Christ. Another, a larger girl, had to choose between going to worship the priests or return to school. She chose the school even tho it deprived her of being at home. There are other cases just as encouraging. Let us praise God for this school, for all these would have had no opportunity to find Jesus, for they would have gone to no other school. I have such lovely, earnest, Christian teachers. I will have no other kind. — *Sarah Slater, Maymyo.*

## SUMMER SCHOOL ON THE BAY OF BENGAL

After coming down from the hills the amount of work to be accomplished was enormous. There were reports of hundreds of orphans and preachers and teachers and Bible women to send to America to those people who were interested in them; but the work that took up the most time, and gave us a chance to do scarcely anything else during three weeks, was the summer school. You people in America have your summer schools at Northfield, Chautauqua, Silver Bay and other places, but Ongole had its summer school this year on the sand dunes scarcely a hundred yards from the Bay of Bengal. There were forty bright, earnest workers in attendance. During these war time, and the high prices of all kinds of necessities these workers had very little to keep their households running, but they sacrificed the quantity and quality of food which they would eat for the next few months in order that they might have three weeks in this quiet place, to think of nothing else but the things of God. Rev. and Mrs. S. D. Bawden, Rev. T. V. Witter, Mrs. Baker and myself were the teachers. No village was near. We could not hear the barking of the ever-present pariah dogs or hear the discordant voices of men and women quarreling in the near hamlets. The Holy Spirit seemed present in great power and I am sure He taught us all many lessons needed. — *Rev. J. M. Baker, Ongole.*

### The New Northfield

BY LUCY W. PEABODY

There is the same dear old Northfield where we have held our Summer School of Missions for thirteen years. This however has grown into so large a school now (nearly 1,300 registered last summer) that we must plan for another Northfield nearer and more accessible to the women of Pennsylvania, New Jersey, Delaware and Washington. The new school will be held at Wilson College, Chambersburg, Pa. It is near Harrisburg and offers a beautiful site, with fine college buildings and campus, a place for "Round-top" meetings and one new attraction — boating. The dates for the new school are June 28 to July 5. Mrs. Applegarth has kindly consented to take charge of the girls' camp for both schools. She knows just how to do it. Mrs. Montgomery will lecture at both schools, Mrs. Peabody is chairman of both — in fact the programs are to be duplicated as nearly as possible. For New England and New York, we still offer the old stand at E. Northfield, Mass. We expect a registration of 1,000 for each school this summer, which is all we ought to attempt to care for.

Get your applications in early in order to secure accommodations. Northfield, Mass., Summer School, July 10-17. Wilson College, Penn., June 28-July 5. Circulars for both schools may be had on application at our Board Rooms, 705 Ford Building, Boston, Mass.

Applications for Girls' Camps should be made to Mrs. E. C. Applegarth, 523 Market Street, Williamsport, Pa.



### May Day Recruiting Program

May Day comes on Tuesday this year and is general *Muster Day* for our Women's American Baptist Foreign Mission Societies. In many of our circles captains have been secured and are at work with their key women actively recruiting. Wherever the call to the colors has sounded out women are enlisting.

Our plan is to bring all the recruits together on May Day. Single churches may carry out the program or an union of Baptist churches in a town may be effected

for the day. It is not too soon to announce the occasion, advertise it thoroughly and send for the programs.

If you have not begun to get recruits in your circle, the time is short and you may have to combine recruiting and Muster Day in one. This can be done and is provided for in the program.

In a New England town recently the Y. M. C. A. proposed to increase its membership by 400 names. To do this an expert organizer was employed. At his request 250 men were put on the teams to secure names. *Every night for a week those busy men met at supper to bring in their returns.* There was singing and sociability and success. *They gained 605 new members.*

How much do we really care about enlisting the 600,000 Baptist women who do not care whether Christ shall win the world? There is no hope for this generation unless we who profess to care enlist the others. We have the finest plans, including Mrs. Montgomery's set of charts, the plan of recruiting cards, and now the new Muster Day programs. The charts appeal to the hearts of women who are looking for investments that pay interest to eternity.

Forward march, beloved Baptist women. Send for sealed orders, which, in ordinary language, means a supply of material. Miss Burr or any of your Literature Bureaus will furnish what you need. Appoint your committee immediately. Offer a small prize for the best Recruiting Poster. One of your artistic girls will work this out.



### Publisher's Notes

BY FRANCES K. BURR

Still more copies of *Oriental Gardens*. This proves that there are just that number of missionary women who haven't yet secured this charming little reference book. Mrs. Peabody's full page photo alone is worth much more than the nominal price asked — ten cents a copy, and her message to you on pages 78-79 has found such a rich response in the hearts of all of us, we want you also to share the blessing it brings.

Have you heard what the New York District women are doing? Here is a suggestion well worth considering. Fifty women have promised to either sell or give away one dozen *Oriental Gardens* by April 1st. They have agreed to send in the \$1 by that date. Mrs. Joseph Johnson, the Literature Secretary of that District,



and the originator of the idea, in reporting this adds, "Those I have asked are responsible." That is conclusive evidence to her that the plan will prove successful. All other "responsible" friends in other districts who will agree to a similar contract, selling them during the summer months, will be gladly sent the books as long as they last by writing to Miss Frances K. Burr, 450 East Thirtieth St., Chicago.

**TWELVE NEW ATTRACTIVE PROGRAMS FOR THE WORLD WIDE GUILD.** "A Trip Around the World," introducing the tourist to some of our Home and Foreign Mission Stations. You may start the tour at any time, and from any point, but the order suggested takes the traveler west, visiting first the Indians in Hopi-land; then to the Coast-line Missions in Chinatown, San Francisco, and the Japanese Home in Seattle; Next to Japan, work in the Sunrise Kingdom; China, telling how the challenge of the Far East is being answered by the young women of today; Sowing the seed in the Philippine Islands; Burma, glimpses of our work in Pagoda-land; India, the story of our medical work there; Then to Africa, in the visit to Congo-land, the foundation is laid for the study of the text-book for 1917-18; Back to Ellis Island, the Immigrant Gateway; Program XI is given to the study of the Negroes in the southland, and Program XII, to the peoples of Latin America, Cuba, Porto Rico, Central America and Mexico.

Plan to make the tour this year. Send for material called for in Programs 1, 2, 3, 10, 11, and 12 to W. A. B. H. M. S., 2969 Vernon Ave., Chicago, and for Programs 4, 5, 6, 7, 8 and 9 to W. A. B. F. M. S., 450 East Thirtieth St., Chicago, Ill. Free.

**PROGRAM BUILDING.** The finest, most concise and helpful little leaflet on how to build a program. The Chairman of every Program Committee should secure a copy at once. It contains just the suggestions needed.

**Annual Meeting, New York District, April 17-18, First Baptist Church, Elmira, N. Y.**

Annual Meeting Woman's Baptist Missionary Society of Eastern New York, Tabernacle Church, Utica, April 24-27. Program has W. W. G. banquet and missionary pageant. Speakers include Mrs. Montgomery and Dr. F. M. Goodchild. Apply for hospitality to Mrs. L. H. Wood, 102 Hobart St., Utica.

Atlantic District fourth annual meeting, First Baptist Church, Pittsburgh, April 12-13; first session Thursday at 2 P.M. For entertainment write Mrs. Howard L. Thumme, 201 So. Pacific Ave., E. E. Pittsburgh.

**District Annual Meetings**

Annual Meeting, New England District, April 17-19, Calvary Baptist Church, New Haven. For entertainment write Mrs. H. F. Palmer, 517 Central Ave., New Haven, Conn.

**More Wants to Fill**

**WANTED FOR KINHWA!** A good big box of patchwork stuff, calico, etc., cut into squares 3 x 3 inches. These are given to the women who attend the evangelistic services conducted by Mrs. MacKenzie once a week. Dr. MacKenzie writes:

"You would laugh could you see the variety of articles in the way of wearing apparel made from this foreign patchwork: children's collars, bibs, jackets, etc.

"Another thing I would be grateful for is rolled bandages. Old sheets may be used for these. Cut the strips two and three inches wide and sew into six or ten foot lengths and roll them up. Any doctor would be willing to show how they should be rolled, and perhaps it would be possible to borrow one or two bandage rollers from a hospital, doctor or instrument house and have a 'Bandage Social.'"

**MORTON LANE GIRL'S SCHOOL, Moulmein, Burma,** can make good use of the following:

1. Postcards—with or without white paper, pasted over handwriting.
2. Primary Sunday-school Rolls and Cards—very much desired.
3. Sunday-school Papers—many of the pupils know English.
4. Any good pictures from magazines—can be framed in Burma very reasonably.
5. Perry pictures, Christmas pictures and cards.
6. Books for circulating library among girls and workers—any similar to Freckles, Pollyanna, Pepper Books, R. Tembarom, Ann of Green Gables, etc., and any by Ralph Connor and Kate D. Wiggin.
7. Any good monthly magazines, like *Century*, etc.
8. Games—Pachisi, Dominoes, Rook, etc.
9. Dolls of any kind—paper dolls, sheets of cut-outs from magazines.
10. Empty spools—for kindergarten and hospital work.
11. Crayons, chalk, paint-boxes.
12. Patterns for crochet and embroidery.

**MISS RELYEA, of Kinhwa, China,** needs the following:

Sunday-school cards, or any bright, pretty picture cards, with white paper pasted over the written or printed side, making them ready for Chinese Bible texts.

A Baby Organ for our primary work.

A book of instructions for teaching flag drills, calisthenics, dumb-bell exercises, etc. The only one that can be obtained in China is far from satisfactory.

# THE WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE

## Making Our Chapter Better

**H**OW I wish that every member of every one of the 1,550 Chapters might draw her chair up close in the circle and that together we might talk of plans that will make our chapter better. We are growing in numbers and many a girl is thinking deeper of the things of the Kingdom. I wish we might say this of all and I believe we may if we give more thought to the devotional part of our program or study meeting.

Dr. Somerville of Glasgow has compared the Bible to a beautiful temple whose Architect and Maker is God. There is the chamber of law and justice, the library with its historic records, the music room, the halls of prophecy. The gospels are likened unto halls of marble, where hang four full length portraits of the King. John's gospel is the very throne-room. Acts is the workshop. The Epistles are the treasure rooms and Revelation is the watch tower or balcony for the far look into the future. The Bible is the wonder book of all ages, so let us always open our meetings with some treasure message from it or some peep into the beautiful rooms it pictures. Just a short message from His Word will make our entire meeting better.

There are many subjects from which to draw heart to heart talks. Perhaps these few with leading questions will be helpful to new and inexperienced leaders.

## READING THE GUIDE BOOK

Have you a plan for daily Bible reading? How much time should we give? Does daily Bible reading make a difference in our living?

## "FOLLOW ME"

How does God call to us today? Can we truly say in our hearts we are ready to follow where He leads? Is a knowledge of

a need a call? What Christian vocations are open to young women? (For this last question secure free leaflet from Baptist Training School, 2969 Vernon Ave., Chicago.)

## GIVING

*Money.*—Have we ever sacrificed to give? Would each girl present be willing to keep an account for a year putting on one side of the page money spent for candy, ice cream, moving pictures, etc., and on the other side the amount given to spread His Story to the worldwide field?

*Talents.*—Are they devoted to His work? Are we willing to give time and effort to the success of our chapter for His sake?

*Self.*—God so loved that He gave His only Son. Do we really love? Is ours a love that bids us give a part of self or *all* of self. Does love measure a gift?

Sometimes we may vary the devotionals with a poem or a brief story. For instance, with the passage "If ye love me, ye will keep my commandments"; use Henry van Dyke's "Legend of Service." Mrs. Peabody's "Rose of the Highway" (5c. per copy from Literature, Dept., 450 E. 30th St., Chicago) makes a beautiful devotional meeting, or "Christ's Ideal Womanhood," from "One Girl's Influence." May these short devotionals in your own chapter, be it large or small, make each of you feel the personal touch of the living Christ in your own daily life with its myriad interests.

*Helen Crissman -*  
*Field Secretary.*



Jesus said: He that loveth me keepeth my word.

### Another W. W. G. Program!

Did any organization of girls ever have such splendid surprises as we Worth While Girls? What do you think is the latest? A lovely new Program, A Trip Around the World, and this is what the cover says:

TWELVE ATTRACTIVE  
PROGRAMS  
FOR THE  
WORLD WIDE GUILD

We still have our first Program, which has been greatly loved, but this one will be appreciated by chapters of younger girls as it is not quite so difficult. It is free, too, and may be ordered from District Secretaries of Literature, from Miss de Clerg, 2969 Vernon Ave., or Miss Burr, 450 E. 30th St., Chicago, or from the Executive Secretary, 207 Anderson Place, Buffalo.

### Sad News!

I could have wept real tears a few days ago when I received a letter saying: "I am sure you will be glad to hear that our chapter raised \$100, but I am sorry that through some misunderstanding it all went to a Charitable Home in our State." Within two days a message came from another chapter which had \$25 more than its apportionment and asked if it would be all right to give it to an independent Rescue Mission in a certain city in response to a pitiful appeal. Do you see why I cite these two instances? Is it because I do not believe in Charitable Homes for the Aged, Orphans, or Rescue Missions in our great cities? No, a great big capital NO. What does the World Wide Guild stand for? The work of our Woman's Home and Woman's Foreign Mission Societies. Don't you suppose one of our missionaries from Mexico or Cuba, or Africa or China, could touch our hearts if she could talk to us and tell us of all the things she needs for her school or hospital or rescue work? They are so far away their appeal cannot come to us in person, and that is why we must be true and loyal to our pledge to care for them. Just remember, girls, that there are many people who will respond to these near-by appeals and support our local charities, who do not believe in Missions as you and I do. The only difference between us is that

Christ has given us the broader vision of His love and purpose for all the people of the world. It was too late to rescue any of that \$100, but I did persuade the other chapter to give part of its \$25 to the Ruby Anniversary, part to our Oriental Building Fund, and part to the Rescue Mission. This is April first. Very soon you will receive your apportionments for the coming year, and won't you, each chapter, resolve that you will not divert the funds of your W. W. G. from the work to which you are pledged?

### Glad News!

Next month Miss Crissman and I will tell you some things about the Summer Conferences both in the East and the West, so keep it in mind and begin to plan to send delegates.

I am delighted at the constant references to MISSIONS in my letters, which show you all know a good magazine when you see it. This is what one says: "I sent for 25 copies of MISSIONS and gave one to each member present who had been given the name of a Missionary. When her name was called she turned to the page in MISSIONS where she was mentioned and read. Next month's meeting will be a "quiz" on February MISSIONS and guessing the riddles. It is to be hoped this will result in new subscribers."

How about this? "I went to State Road to their February Guild meeting and was delighted with their spirit. It was a terribly windy, stormy day, but nevertheless some of the girls walked from half a mile to three miles to attend the meeting."

We have a new Secretary and Director for Colorado who is full of energy and earnestness, Mrs. Ralph Hobson, 1416 E. 20th Ave., Denver.

May the dear Father find each one of us to be a vessel, emptied of self, "fit for the Master's use"!

*Faithfully Yours,  
Alice J. Hoke*

"I am the resurrection and the life . . . he that believeth in me shall never die."—Words of Jesus.



A JOY RIDE WHERE AUTOMOBILES WERE UNKNOWN

#### Guild Rally in Norristown, Pa.

[The following account is copied from a personal letter in the hope that it may stimulate many others to do likewise.]

Just a little about our W. W. G. Rally, Central Union Association. There were about 100 girls present, two from a newly organized chapter, coming a distance of 30 miles. The simple supper was 25c., which covered all expenses, including table decorations, printing, and traveling expenses of speaker. I am quite proud of the way in which we reduced the high cost of living in regard to decorations. From dark blue paper we cut stars and placed them at intervals down the center of the long table; then we used glass candlesticks, with blue candles, unshaded. At the speaker's table the letters W. W. G. were formed of white candles fastened to blue star standards—the same sized stars as were used on the other tables. The effect of the lighted W. W. G. was very good. Place cards were used only for the special guests. At each place was a box made from dark blue paper and folded to form a star receptacle for the units. (Printing and decorations cost \$1.69.)

The program which I am enclosing was given at the table. The toasts I got from December Missions. The suggestions

you gave me I used as subjects of the addresses. The Girls' Glee Club—twenty-five "teen age" girls—led the yells and songs. "The Message of the White Rose" was quite a success. We made white roses of tissue paper and enclosed in the heart of each rose a small type-written slip—a question or terse fact about missions in general, circle meetings, etc. At the stated time the girls pulled the slip from the rose and each read aloud the message.

#### PROGRAM

##### "SNAP SHOT" TOASTS—3 MINUTES

"Worth While Goals for Worth While Girls"  
 "Growing Guilds"—more girls  
 "Gaining Ground"—more study  
 "Golden Giving"—more gifts  
 "Grasping God"—more prayer  
 World Wide Guild Hymn, The Girls' Phil-harmonic Club  
 "The message of the White Rose"

#### ADDRESSES

"Our Watch Word—Grow"  
 "Why We Give"  
 "Working With God"

The toasts and addresses were all very helpful, and I feel sure that our coming together will mean a larger incentive to work and a deeper appreciation of the great needs and the part we must take.

MRS. ROBERT YEAGER.



**W**HAT? Second Annual Meeting of World Wide Guild.  
**H**ERE? Cleveland, Ohio.  
**W**HEN? May 15, at 7.30 P.M., in connection with N. B. C.

**W**HO will be there? Officers of both Societies, National  
 State and Association Secretaries and Missionaries.  
**W**HY Can't YOU come?

**G**ET One girl or more from your chapter to  
**G**IVE Broken china to pay expenses of delegates.

### Try Smiling

When all things look gloomy, and seem to go wrong,  
 And everything pleasant has fled;  
 When the sighs and the tears drive away all your  
 song, —  
 Have you ever tried smiling, instead?

When heartaches oppress you, and burdens abound,  
 When the day seems so long and so drear,  
 When you're weary, and tempted to scowl and to frown,  
 Have you ever tried smiling, my dear?

Oh, there's something so sweet in a sunshiny smile,  
 God made them — to scatter Life's rain!  
 So when you are tempted to frown any while,  
 My dear, just try smiling — again.

So smile, and the world will smile with you, —  
 And smile, whether it smiles or not;  
 For the girl that's "worth while," is the girl with a  
 smile —  
 So, dearie, try smiling — a lot!

— INEZ L. TERRADELL.  
 Resident Chapter 701, Columbus, O.



### How They Got There

(Good for the Missionary Committee)

When next you place yourself in a comfortable seat in one of our fast-moving American trains bound for some distant destination which you are more than likely to reach at the appointed time, you may induce patience by recalling this harried and prolonged journey which Rev. L. W. Spring of Sandoway, Burma, relates.

Mr. Spring, his wife and child left the United States in October of last year and spent the first few weeks of their trip on "a most tempestuous sea." Then they waited in Singapore, "practically under the equator," for two long weeks, reaching Rangoon, Burma, two months after sailing from the United States. There they learned that a steamer for Sandoway on the wild Arakan coast, to which they had

been designated, would not sail for *five weeks*.

After leaving Rangoon on January 25, they sailed for twenty-four hours, and landed on the Arakan coast — but not in the usual fashion. Their ship stopped far out at sea and Mr. Spring, his wife and baby, their light luggage and the government mail were launched in the first life-boat and started toward shore. Before they reached the pier the boat was a third full of water — but this annoyance became quite insignificant when they turned and beheld the second life-boat overturned, their native helpers and Bible women clinging to the boat, and their trunks floating off in the salt sea water!

Mr. Spring hastily commissioned a small dugout and went to the rescue of his helpers and then returned to the "floating interests." Naturally everything was soaked and a great many effects entirely ruined, and that in the last ten miles of the long journey!

In rather dampened spirits and condition generally, they set off, then, for a ten mile drive through the forests, a drive that was concluded at 10:30 P.M., and we can readily imagine the condition of the travelers at that hour. But the journey was completed — three and a half months after it had been begun. It is evident that the days of missionary hardship are not yet at an end.



All things are ours for the great uses and ministries of God. — *Robert E. Speer.*

# TIDINGS

FROM BAPTIST WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY JANE MAYNARD

## The Redemption of the Ring

BY LOUELLA P. FORD

TWO months ago a letter was received at headquarters. It came from a woman in a far-away city whom we did not know. Read it with me:

"I have been reading in *MISSIONS* an appeal for towels for the Training School and as I have no money to buy anything, I am sending such as I have to spare, one towel. It is old but has never been used much. It is not just what I would buy but it is the best I can do now."

The towel came. You older women know the type — unbleached momie-cloth with a little red and blue vine running across the ends and long knotted fringe. But with the towel came something else. Read on with me:

"I am sending in the same package a diamond ring that is old, too, hoping your Society can sell it and use the money to help in raising the \$40,000 that you need over and above the budget. I should like to know if you can sell the ring but do not wish my name to appear in print. The ring is one my beloved sister left me and after much thinking I have decided to give it to the cause that is so dear to me. All I want is for it to do the most good.

Yours for the Master,

."

Do you grasp the whole significance of this sacrifice? Is your heart bursting as you feel a kinship for the woman who had not the money to buy a serviette but who is sending the one legacy of a dead sister? Are you stretching a woman's hand across the intervening miles, and is your heart reaching out to hers as you say, "God

hold you very near to Him. I am a more tender, more generous woman because of you"?

Does any one suppose that our great Society of great hearted women would *sell* this ring? No. We would *redeem* it.

Across the continent has this letter been read and dollars have showered in from women who thought they had given all they could. Sacrifice has followed sacrifice.

One woman took from her neck a gold cross which was the last gift of a dead brother.

Another woman said, "I want the contents of my baby's bank to go toward redeeming the ring. It isn't much because we didn't have him long."

A black man gave fifty cents "for the redeeming of the ring and because I love the Fireside School."

Small coins from small purses poured down like silver rain. God wants the little things and the one-talent woman has just as much of a place in His plan as the ten-talent woman.

The ring will be returned to the sender and we will tell her that the redemption price has far exceeded any sale price.

But the redemption spirit must not stop here. The note so struck must be carried on and on through the coming months. Women must give not *for* the ring but *because* of the ring.

This great Coronation of the Ruby has brought us all closer together. Let us *stay* close together.

Let us come up to the Annual Meetings in Cleveland, a greater, more united womanhood.

Great things await us!

*A Push Cart Parade.* Absolutely one of the newest and most compelling things ever presented at our women's meetings.

*An Historical Review.* Pictures, tableaux vivants, songs, quick allegorical representations of the evolution of forty years.

*The Senior Study Book.* Taught by Mrs. Clara D. Pinkham, the new dean of the Baptist Missionary Training School.

*The Junior Study Book.* Taught by Miss Gladys Topping, an enthusiastic Vassar girl, who is a girl working with girls for girls.

Then the addresses, the conferences, the talks by our missionaries, the receptions and the cozy visitings over cups of tea in our Home Mission headquarters.

You can't afford to miss a day of it!

As we go to press our Ruby Anniversary banquets are in a great crimson blaze from coast to coast. Fifteen hundred women, day after day in different cities, have sat around banquet tables. Wasn't the enthusiasm wonderful? Watch May Missions for more detailed reports.

#### Spelman and the Ruby Gift of Sacrifice

*My dear Mrs. Westfall:* It is a very great pleasure to me to be able to send you this check for \$60. It is a gift from the students and teachers at Spelman Seminary toward your Ruby Anniversary. On Sunday night, January 21st, we had a special meeting, taking up the work of the Woman's American Baptist Home Mission Society and its connection with Spelman. Many of the students had known Sister Moore and that gave them a real interest in the beginning of the Chicago Society; and Miss Packard, so well known to them, had a great deal to do with the beginning of the New England Society. You can readily see why our meeting was very interesting. It also gave an opportunity to impress the students with the thought of what the Woman's Home Mission Society is doing for other races in this country. We had a very profitable and enjoyable meeting and we all rejoice that we can have this little part in the celebration of the fortieth anniversary of the Woman's American Baptist Home Mission Society. I trust you may receive the full \$40,000 for which you are working. Yours most sincerely,

LUCY HALE TAPLEY,  
President of Spelman Seminary.

#### HERE AND THERE

Read the newspapers and be conversant with the facts of the revolution in Cuba, so that when the letters of the missionaries come in, you will have a background for them.

Miss Christine Bossen writes that so many students have entered Howe Institute this year that the buildings are not large enough to accommodate them. "If you could visit the different classrooms," she writes, "you would come away feeling that 'bricks *can* be made without straw.'"

One thing which Miss Lucia Clouse has done on her new field at the Western Avenue Baptist Church in Chicago has been to revive the Junior Society, whose life was ebbing. In three weeks the attendance grew from ten to twenty-three and with the growth came the conviction that the Lord was blessing the work.

Miss Rose Kipp and Miss Grace Newton went to call on an aged invalid on their field at New Bern, N. C. "Are you alone?" they asked as they entered the room. "No, honey," the old saint replied, "the Lord is with me and He stays right here all the time. He makes the room bright with His glory. No, honey, I'm not alone."

The boys and girls who are learning to "make things" in Miss Luella Adams' industrial school in Braddock, Pa., are bending all their efforts toward an exhibition to "show the women the results of their efforts in supplying goods and money."

During the "Billy" Sunday campaign in Buffalo, Mrs. Olive Lord suspended the industrial work, and in place of the classes, held a song service every Monday evening, where the boys and girls sang "Billy" Sunday songs and listened to Bible stories. They enjoyed the meetings so much that Mrs. Lord could not persuade them to go home when the hour and a half was up.

Miss Margaret V. Givens of Louisville, Ky., writes: "My cooking-class has increased to thirty-six, a larger number than I have equipment for. I received a gift of \$2.50 for individual utensils and I am still praying for individual gas burners. They would give the children an opportunity to learn so much more about cooking. And the children are so eager to learn!" Our workers do not deserve to work at such a disadvantage.



BAPTISM AT AGUAS CALIENTES, CENTRAL AMERICA — AN INCIDENT OF THE EVANGELICAL TOUR IN EL SALVADOR

## WHAT OUR MISSIONARIES WRITE

### The Orient in San Francisco

Because of so many governmental disturbances in the Orient and because of new interpretations of the immigration laws, the Chinese Mission School in San Francisco has had a number of vacant seats. Last year we prayed for new seats; this year we have been praying for pupils to fill them. God is now answering our prayers and we are rejoiced over the number and the quality that have come since the Christmas holidays. We have many young men of character and purpose who are willing to contribute to the school as well as to receive its benefits. Over a hundred new pupils, all young men and boys, have been enrolled in the Receiving Class Room since last July. Some of these have gone to other parts of the country or to the public schools, but none, even if he remained but a day, has gone without learning something of the love of God, the Heavenly Father. Those who have remained are attending both evening school and Sunday-school and give promise of

being future church members. They seem eager to read the Bible and to sing the songs, preferring the Chinese language because they "understand better what is said about Jesus." Indeed, as the years pass, we are finding less and less opposition toward Christian teaching. — *Miss Enid P. Johnson*, Missionary Teacher among the Chinese, San Francisco.

### Baptism in El Salvador

*(This is but one episode in a three weeks' thrilling evangelistic tour in El Salvador, conducted by Dr. Brewer, Miss Covington and Miss Garcia.)*

We started on our way to Atiquizaya accompanied by a large group of people. Upon entering the town we were met by some of the believers who had come out to welcome us. That evening we held a meeting in the little rented hall which was crowded to the doors while many stood outside. The native pastor led an inspiring song service and Dr. Brewer gave a stirring message. The Spirit was very



present and as in the other places visited on our tour, several took their first step toward a better life.

In the morning we went to the river some six miles distant to celebrate baptism with the pastor and twenty-five or thirty of his congregation. This river is a stream of hot water, almost boiling at its source, but cooler farther down where cold streams flow into it. Near one of these cold streams we stopped and five were baptized, three of them young people. We had an outdoor service on the river bank which was very impressive then ate our lunch and renewed our journey. We were told that if we had been able to spend another day at Atiquizaya there would have been a company of two or three hundred people to listen to a sermon, for the town had been awakened and many were interested.

In fact everywhere we went the people were anxious to receive the gospel message and begged us to stay longer or to come again soon. Many were the precious opportunities to plead with the undecided or to encourage a backslider or help with the Christmas music. We believe that the Lord will continue to bless His work as the days go by. We believe this republic is open as never before to the coming of the gospel and we as Baptists should shoulder our responsibility in its evangelization. O friends, pray that 1917 may bring great advancement in the work of the Lord among these peoples. — *Miss May Covington*, Missionary in San Salvador, C. A.

#### When Indian Gives to Indian

At the missionary meeting held on Thanksgiving our women were deeply impressed by stories of those in our land who were so poor that they could not have a Thanksgiving dinner and did not have clothes enough to keep them warm. Hattie-Spotted-Horse suggested that a box of clothing be gathered and sent to an Indian field in which they are interested and whose people do not have as great material benefits as the Kiowas. A day was set for the things to be brought and packed. Among those who came was Mo-Keen, an old man, who brought with him his new pair of shoes to be sent in the box. His gift left him with only an old pair of low ones to wear. Several days

later we found in one of the barrels which had been sent in a fairly good pair of second-hand shoes which we set aside for Mo-Keen. The next time he came we gave them to him. He examined them, found the worn places, shook his head and said, "Shoes heap sick. Pretty soon die." But he put them on and did not seem to regret the gift which he had made. — *Miss Nora L. Swenson*, Missionary among the Kiowa Indians, Saddle Mountain, Okla.

#### "The Country God Made and Man Forgot"

I wish I might describe the Coos Bay country for you. Some one has said it is "the country God made and man forgot." Coos Bay is one of the best deep-sea harbors between San Francisco and Portland, with several small towns located on it or nearby. The industries of the surrounding country includes lumbering, coal mining, dairying and farming. The millions of feet of standing timber make Coos Bay a place of rare beauty. Many years ago the land was taken up by homesteaders who came by boat or by stage through the mountains from Portland, until today there are some 12,000 people widely scattered in the land around the Bay. It was not until 1916 that a railway came in.

This wonderful country is much in need of mission work. Until recently Marshfield claimed the only Baptist church in that part of the country. This church, with which I spent part of my time, is doing what it can and still there is much to do. In my out-station work I came in touch with those who had not heard the gospel for years. We held services in schoolhouses throughout the country and thus carried the Word to many whom otherwise we could not have reached. The work is made difficult by the fact that the people move often from place to place. It is hard to interest the young people in religion because of the many dances and card parties. But I am glad to have done what I could. We are hoping for a greater work under our new pastor. Won't you pray that the Master will lead us in His way, for indeed our work here needs your prayers. — *Miss Mary Ayers*, General Missionary in Oregon.



MATHER COTTAGE, MATHER SCHOOL, BEAUFORT, S.C.

#### Superstitions Overcome

Many of the colored people believe that to be saved one must weep and wail and see visions and dream dreams. We have two lovely girls here who accepted Christ as their Saviour while in school. When they went home their church would not accept them as members because these experiences were lacking in their conversions. What a privilege it is to teach the children of this race the life of Christ and let them see Him as He quietly says to one man, "Follow me and I will make you fishers of men"! Is it hard for these girls to give up all superstitions? Indeed it is. It is hard, too, for them to go back to the old surroundings and remain true to the teachings they receive here. But from the letters and reports we know that they are remaining true to the gospel Mather has taught them. Realizing their difficulties, we are giving our eight new converts and all the girls who have been Christians for a year or less special training in how to study the Bible; in prayer, something about what it is, its power and its use in the life if a child of God; and something of Christian service. — *Miss Mary Frances Pruitt*, Teacher at Mather Industrial School, Beaufort, S. C.

#### Under the Pepper Tree

When one opens up a new mission station one must expect the unusual. And so I found it when I reached San Pedro. I could not begin children's classes, for both children and parents were working in the fruit packing houses. A few weeks later, the mission as yet having acquired no building, I began a sewing class under a pepper tree. This made a delightful meeting-place until the rainy season set in. Then we were invited into a home, and although things were not in class-room order, we continued to grow in interest and numbers. We were so encouraged that we made plans for a great Christmas celebration, but when we went to our usual meeting-place for our entertainment, alas! we found the family moved away and the house empty! Once more we betook ourselves to the pepper tree. We sat on our baskets of goodies on the wet ground and looked at each other. It was but a moment before watchful little eyes discovered us. There was a rush of little feet, mothers following close behind. Two homes were quickly offered and the *fiesta* was celebrated. And we think our prayers for a permanent meeting-place are being answered. — *Miss Anna M. Barkley*,

Missionary among the Mexicans, San Pedro, California.

#### Study Deferred

Last year we had as a boarding student a woman who has grand children eighteen years old and is the mother of our domestic science teacher. She has had four daughters, a son and two grandchildren at Shaw. When her children were growing she did all she could to help them "keep in school," telling them that when they were grown and educated they could send her to school. Last year she came and the children paid her expenses. She said that she loved Shaw better than any other place on earth and could not express her happiness at being a student. She took plain sewing, dressmaking, embroidery, crocheting, domestic science (from her own daughter), reading, writing, arithmetic and English. She would take no special privileges but kept all the rules as the girls did. Before school closed she was offered the position of matron of a school at Oxford. She is there now doing a splendid service. It is greatly worth while to have helped even one such woman, and Shaw has sent out many like her who are filling positions of importance and influence in churches and missionary and civic organizations throughout the country today. This is only one instance among many which makes us feel that the labor, money and prayer invested in Shaw has not been in vain. — *Miss Charlotte Murray*, Dean of the Women's Department of Shaw University for colored youth.

#### "Other Sheep I Have —"

Some Seattle Japanese who will not follow the pastors of their own race hear the voice of the Shepherd in churches not Japanese. The big, popular, easy-going husband of one of the tiniest and most entertaining of Japanese women one day found himself deceived in an important matter by a man he had counted as his friend. It seemed that the strong man had been bound and his home spoiled. The big man forthwith lost all ambition to work, all faith in everybody and all power within himself. He could not seek the refuge of prayer, for he was without God. The Japanese pastor could not help him,

and his need was so desperate that I introduced him to another man of God, the pastor of a church not Japanese. I verily believe that that day was the beginning of life for him; referring to the interview, he said, "He put his hand on my head and prayed. I can see God even now away, 'way, 'way off. I shall see Him some day, I think."

After a few weeks he went of his own accord to the services in the church of the minister who had laid his hand upon him. His comment was, "As he prayed I felt something." Had he not heard the voice of the Shepherd? Three months later the man confessed that he himself was praying. He took his wife to another town and half a year later they were both baptized by the American Baptist pastor of that church.—*Miss Florence M. Rumsey*, Missionary among the Japanese, Seattle.

#### A "Perfect" Ecstasy

A few weeks ago the excitement on "The Hill" was intense. At lunch time from all sides the question was heard like a chorus, "What did you get on your door?" And in many different voices the answer came, "Child, do you know, I got *perfect* on my door!"

You see, the President had been inspecting rooms and had attached to each door a card bearing her estimate of the house-keeping ability of the inmates. The cards bore such records as, "Fair," "Not up to our standard," "These girls are improving as housekeepers," and "Perfect." The girls of Pioneer Hall were so proud of the fact that every girl in that hall had received "Perfect" on her door that they gave their yell before they left the dining room:

"What's the matter with Pioneer Hall?  
It's all right! Who said so? Everybody!  
Everybody says what? Pioneer Hall is all  
right!  
Loyal, royal, useful and true,  
Trained for the work we are called to do,  
No favors we seek, but only a show,  
We'll work our way to the end of the row.  
In learning the lessons and keeping each rule  
Of the only NATIONAL TRAINING  
SCHOOL."

—*Miss Florence Walter*, teacher among the Negroes, at the National Training School for Women and Girls, Washington, D. C.

## BAPTIST MISSIONARY TRAINING SCHOOL

BY LILLIAN M. SOARES

The Class of 1916 tried an experiment. It published a book of the year's happenings and called it *The Beacon*. It was welcomed all over the land from sea to sea, and from across the ocean came demands for copies. Our missionaries, retired and in active service, showed enthusiastic interest. It gave to the School the true college flavor which has been so apparent during the last few years. Nowadays things are not successful unless one can say they are so financially. The 1916 *Beacon* paid for itself and something to put by toward a scholarship. I received the following letters from one of the managers of the *Beacon* for 1917:

My dear Mrs. Soares:

It is said, "nothing succeeds like success"; at the Training School we say, "nothing succeeds like *The Beacon*". Last year it was an experiment, but one that paid well. A *Beacon* scholarship is our aim! One-half of this amount is in the bank, proudly deposited by the 1916 *Beacon*, awaiting its "better half," which the 1917 edition hopes to present. Every one who buys a *Beacon* hastens the happy consummation of this plan.

To please all tastes and purses there is a choice between two copies: one bound in heavy paper with the School seal embossed in gold on its cover at \$1; the other copy, cloth bound, maroon and embossed in gold for \$1.25. Ready for distribution May 15th!

On these pages are many interesting, yea, exciting facts concerning our missionaries on the field, for there is to be a department devoted exclusively to the *Alumnæ*.

Every president of a Society should have a copy for an authority on the Training School. Every pastor should have one for his study table. There are copies for Worth While Girls and B. Y. P. U.'s.

Read in the chronicles the story of a year at the Training School. The dedication is a profound secret which none but the Juniors know. The jokes are clever.

Breathes there a Baptist with soul so dead,  
Who never to herself has said,  
"I'll buy a *Beacon*!"

KATE HILL ELLIOTT.

### Faculty Notes

The Baptist Ministers' Conference "and wives" met at the School, February 19th, for luncheon and to become better acquainted with the plans and work of the School.

The School is to be congratulated on having for the spring term the benefit of the following courses, given generously by

pastors and teachers outside of the resident faculty: *Evangelism*, by Rev. A. H. Gage; *Distinctive Principles of Baptists*, by Dr. S. J. Skevington; *Gospel of John*, by Dr. G. N. Schneck; *Church Office Methods*, by Dr. M. P. Boynton; *Romans*, and *Immigration*, by Dr. F. L. Anderson; *Religious Education*, by Dr. T. G. Soares; *First Aid to the Injured*, and *Diseases of Women and Children*, by Drs. F. S. and H. W. Cheney; *Church Accounting*, by A. T. Bacon; and *Christian Hymns*, by Mrs. T. G. Soares. These courses will make the spring term one of the strongest of the year.

### Wanted

Old Sunday-school papers (Nor *Baptist Teachers* or *Quarterlies*) for the students to use in their calling, whereby 250 families or 600 persons are reached each week.

Sewing-machine for the Domestic Art Department. This important part of the work is greatly hindered by this lack.

### Field Notes

The reason for the success of Protestant work among the Hungarians is threefold, says Miss Amelia Bartel of Cleveland: (1) the adequate development of the prayer life; (2) the willingness of the Hungarians to do personal work; and (3) the fact that for the family and especially the young people, the church life is the only social life, with every opportunity for self-expression and in spite of the other attractions of today.

The field of Miss Minnie E. Gebhardt, when she first went to Cleveland, was among the Germans. Later many Italians, Hungarians, and Bohemians moved to Miss Gebhardt's district and were given the attention of the missionary. The number of Bohemians has increased to such an extent that an effort is now being made to start a Bohemian Baptist church.



## THE OPEN FORUM OF METHODS

### Helps and Hints for Housecleaning

BY ESTELLA SUTTON AITCHISON

The great annual festival of American housewives is upon us, and already the attack upon the year's débris has begun. If the energy with which we strive for the virtue nigh unto godliness could be run through a transformer, it would flood with light all the dark places of the land. Far be it from us to deprive godliness of its next of kin. We would only correct certain mistakes in values. Let us conserve the springtime spirit of fresh beginnings, and in this atmosphere of household rejuvenation apply broom, duster and paintbrush to our local missionary organizations. To follow the order of current usage—which happens to be the logical one, there's

(1) *Sorting out for the rubbish heap.* Why relegate to attic or alley the out-of-commission furnishings but sacredly preserve mission-circle methods of serving up programs, recruiting the membership, handling the finances, extending missionary interest among the younger generation, etc., that are stringhalt with inefficiency?

(2) *The attack upon accumulated dust.* Why sniff about for the mildew of the basement but complacently tolerate in the missionary meeting an atmosphere that is heavy with the must of ages? Why sweep the cobwebs from the kitchen corners when the program is so festooned with them that it would pass for old lace?

(3) *Remodeling, decorating and changing the furniture.* Why freshen walls and draperies and give your family the tonic of seeing the bookcase where the secretary used to be and the piano in the sofa's old corner when "the way we've always done it before" is the last court of appeal in your circle's management?

One wide-awake circle reports that it has supplanted its "usual-missionary-meeting" announcement by the workmanship of a hospitality committee whose

business it is to devise and send out unique curiosity-tickling invitations to every single program meeting—now an original poem, now a puzzle, now a tiny poster, etc. It pays.

Many others have removed the devotionals from their time-honored place at the opening of the meeting and made them the climax of the program, thus conserving the special interest and program values and turning them into a greatly deepened prayer channel.

A certain circle substituted for the thankless task of the magazine-subscription agent a special program called "Our Animated Library Table"—impersonators of *Missions*, *Everyland*, the local denominational paper, etc., stepping forth in turn from their places at a prettily decorated table and telling (not reading) in bright, autobiographical style, their main points of character and such samples of "the kind of stories I tell you from time to time" as crystallized into an unprecedented subscription list at the close of the meeting.

(4) *The reorganization of one's household along modern efficiency lines.* Scientific housekeeping, whose aim is to secure the maximum results with the minimum amount of friction, time and labor, should find its running mate in missionary societies. How does your society measure up to the modern standard?

Are your women organized into a combination aid and missionary society according to some modification of the plan outlined in "Women in the Church—A Study in Efficiency"?

Have you given up the hereditary "home and foreign missionary dues" and substituted voluntary pledges for benevolences (any size according to individual means), these being *payable quarterly*, and secured, preferably, in an every-member canvass whose prime aim is to win every woman in the congregation for the missionary aid society?

Have you one or more study classes, or

are the study books popularized and made a basis for programs in the regular meetings? Or are you yet on the old kangaroo-leap, hop-skip-and-a-jump plan of covering the fields?

Are missions, co-ordinated with a benevolence plan, being presented systematically in your Sunday-school, utilizing the racy, ready-to-use stories, charts and concert exercises given free by our Department of Missionary Education?

Are your girls being prepared, through the World Wide Guild, to take their places in the work?

Are you represented on a Church Missionary or Five Year Program Committee whose task it is to reduce the great denominational undertakings to terms of your own church and woman's society?

And "finally, brethren," remember that this is an "*OPEN Forum of Methods*." In the interests of mutual helpfulness, send us your problems, your programs, your prescriptions for quickening the pulse of sluggish circles, and all other plans that will make for Kingdom Efficiency. (Address 53 Lombard St., Newton, Mass.)

#### The Study Book for 1917-1918

*Missionary Milestones*, by Margaret R. Seebach.

This year those who love missions and await with eager interest the announcement of the home mission study book will be delighted to hear that *Missionary Milestones* is to be taught at the Northern Baptist Convention by Mrs. Clara D. Pinkham, Dean of the Baptist Missionary Training School. This means both an added inducement to attend the Annual Meetings and an enthusiastic launching of the study book. This year, too, it will be ready earlier than in other years, so that every woman will be able to have her own copy to take to the classes.

In subject matter the text-book is designed to fall in with the celebration of the Four Hundredth Anniversary of the Reformation in 1917, by showing what the missionary enterprise of Protestant America owes to the great truths set free in the 16th century.

It consists of a series of life stories, beginning with the Protestant reformers of Europe, shifts the scene to American

religious pioneers and epoch-making missionaries, and finishes with thumb-nail sketches of later home mission workers.

The writer calls it in her preface, "just a portrait gallery. Part of it has for a background the awakened Old World; part, the unfolding New. In either case, the history is only the wall to hang the pictures on."

The chapter headings are: 1. At the Cross-Roads; 2. Landmarks of Liberty; 3. On New-World Soil; 4. The Road of Strong Hearts; 5. Home Mission Movements and Leaders; 6. A Home Mission Honor Roll.

The price prepaid of the book is 35c. (paper); 57c. (cloth).

It may be obtained from the Literature Department of the Woman's American Baptist Home Mission Society, 2969 Vernon Avenue, Chicago, Ill.

#### Field Notes

Miss Elizabeth Carr, who is a missionary among the mining people of West Virginia, carries a basket with her as she goes here and there. Sometimes it contains clothes for the needy, sometimes food for the sick and sometimes work for the Ladies' Aid or the sewing-school. One little girl to whom the missionary's bag had become a familiar sight remarked, "Miss Carr's basket is surely going to take her to heaven."

Miss Julia Rogers of Benedict College writes: "I have such good news. We just closed our Week of Prayer most wonderfully. I wish you might have felt the spirit of earnestness which was everywhere, and have seen the converts of the week as they filled the platform all across. Only those who had worked and prayed for souls and seen them won could have known the wonderful deep happiness which that sight gave. 'O it is great to be out where the fight is strong!'"

"The Chinese are fond of learning," writes Miss Mary Berkley of Portland. "With them the scholar ranks highest socially and therefore we hope to reach them along educational lines. The women like to be able to read English, and although they are practical rather than religious and do not trouble themselves about the mysteries of the invisible world, are more than willing to read the Bible for the sake of learning English. And here is our chance to sow the seed."

### Birthday Prayer Calendar for February

Those who by their prayers are making powerful the missionaries, teachers and workers of the Woman's American Baptist Home Mission Society, are asked to offer special prayers for them on the anniversaries of their births, according to the following prayer calendar. A word of greeting might give them strength for the work that is theirs to do.

April 8. — Miss Amy E. Purcell, general missionary in California, 3635 23rd St., San Francisco, Cal.

April 13. — Miss May C. Hamilton, teacher at Spelman Seminary, Atlanta, Ga. Miss Elizabeth G. Glick, missionary among the Pute Indians, Satuno Bldg., Reno, Nev. Miss Christine Bossen, missionary among the negroes, 1703 Monroe St., Vicksburg, Miss. Mrs. Mollie Garner, teacher among the Indians, at Bacone College, Bacone, Okla.

April 15. — Miss Edith Dimmock, assistant to Treasurer, 2969 Vernon Ave., Chicago, Ill.

April 16. — Miss Gertrude S. de Clercq, secretary to Corresponding Secretary, 2969 Vernon Ave., Chicago, Ill.

April 18. — Miss Annie L. Boorman, missionary among the negroes, 1700 N. 15th Ave., Birmingham, Ala.

April 26. — Miss Alma E. Kurtz, missionary among the Slavs, 27 Mohawk St., Detroit, Mich.

April 27. — Mrs. L. K. Barnes, assistant state director and general worker in New York, 123a Halsey St., Brooklyn, N. Y.

April 28. — Miss Fannie I. Allen, general missionary, 1905 Howard Ave., Seattle, Wash.

April 29. — Miss Carrie C. Olsen, missionary among the Scandinavians, 818 9th Ave., Minneapolis, Minn.

May 1. — Miss May Morey, city missionary at Aiken Institute, Morgan and Monroe Sts., Chicago, Ill.

May 2. — Miss Ida L. Grisham, general missionary, Box 862, Boise, Idaho.

May 4. — Miss Minnie E. Gebhardt, missionary among the Germans, 3028 W. 25th St., Cleveland, Ohio.

May 5. — Miss Nathana Clyde, missionary among the Slavs, 2110 Quindaro Blvd., Kansas City, Kan. Miss Albertine D. Bischoff, missionary among the Spanish speaking people, 19 Villamil St., Santurce, Porto Rico.

May 6. — Miss Jane Skiff, missionary among the Chinese, 903 15th Ave., Seattle, Wash. Miss Anna Nelson, missionary among the Swedish people, 535 Bergen St., Brooklyn, N. Y. Miss Grace M. Eaton, Editor of *Hope* and assistant superintendent of the Fireside Schools, 612 Gay St., Nashville, Tenn. Miss Amelia Scott, city missionary, 2221 University Ave., St. Louis, Mo.

### New State Directors

New York (Eastern) — Mrs. C. W. Aiken, Brooklyn; (Honorary) — Mrs. William M. Isaacs, New York City.

West Virginia (Southern) — Mrs. W. Leo Brown, Hinton.

Wisconsin — Miss Edith M. Holston, Milwaukee.

### New Associational Directors

California (N) — Pacific Asso. — Mrs. Laura E. Fleming, Petaluma; Central Asso. — Mrs. John M. LaMar, Stockton; Sacramento River Asso. — Mrs. Willard Fuller, Biggs.

Idaho — Central Asso. — Mrs. W. H. Scott, Twin Falls.

Illinois — Chicago Asso. (Y. W. & Ch.) — Miss Florence Kennedy, Chicago.

Iowa — Creston Asso. — Mrs. D. D. Beard, Mt. Airy. New York — Franklin Asso. — Mrs. Arthur J. Whiteman, Oneonta; Ontario Asso. — Mrs. F. A. Salisbury, Phelps.

Ohio — Marietta Asso. (Y. W.) — Miss Maude Edwards, Marietta.

Oregon — Willamette Asso. — Mrs. O. C. Wright, Portland.

### New Auxiliaries

Pennsylvania — Newtown.

### Wants of Missionaries

#### CITY MISSIONS

Miss Augusta Johnson, 401 Orchard St., Milwaukee, Wis. — Infants' clothing, Sunday-school papers.

Miss Mary Mann, 1514 N. 40th St., Omaha, Nebr. — Children's clothing, especially for boys from 10 to 12 years of age.

Miss Pauline Whiting, 2435 Haste St., Berkeley, Cal. — White thread No. 50, needles No. 6, embroidery needles, red sand silk.

#### CUBANS

Miss Gabriella Jimenez, Box 145, Guantanamo, Cuba. — Patchwork.

Miss Alice McCarthy, Manzanillo, Oriente, Cuba. — Alphabet blocks.

#### INDIANS

Miss Lucy Evans, Saddle Mountain, Okla. (freight and express, Mountain View, Okla. — C. R. I. & P. R. R.) — Quilt blocks.

Miss Edith Hazlett, Crow Indian Mission, Lodge Grass, Mont. — Mirror for guest room, 18 x 30 inches, two woven rag rugs.

Miss Susie A. Whipple, Crow Indian Mission, Wyola, Mont. — Kindergarten supplies, drawing and tracing paper, wall maps.

#### ITALIANS

Miss Ethel Downsborough, 3342 N. 16th St., Philadelphia, Pa. — Typewriter, basted aprons, and dresses for girls 8 to 14 years of age.

Miss Charlotte French, 424 George St., New Haven, Conn. — Equipment for industrial work for boys.

#### MEXICANS

Miss Martha Knowles, 1736 L St., Fresno, Cal. — Second-hand clothing.

Mrs. Paula B. Tooms, Gral, Tapia No. 107, Monterey, Mexico. — Remnants of cloth (send by registered mail).

Miss Elvira Cavazos, International School, Monterey, Mexico. — Pictures for children.

#### MINERS

Miss Alice Matthews, Box 176, Walsenburg, Colo. — Supplies for sewing school, such as stamped work bags, small aprons, etc.

#### NEGROES

Miss Margaret V. Givens, 507 Finzer St., Louisville, Ky. — Sash curtains, some kind of floor covering.

Miss Mary L. Strong, Jackson College, Jackson, Miss. — Books for library.

Mrs. Nellie Bishop, 11 E. St., Chattanooga, Tenn. — Gingham aprons for women, large print Bibles, missionary stories for children.

Mrs. Annie E. Read, Tidewater Institute, Cheriton, Va. — Apron gingham, sheets, towels, new songs of the gospel.

Miss Grace Newton, Box 43, James City, N. C. — Quilt blocks, calico in yard lengths, material for dust caps and aprons.

Miss Fannie Reid, Baptist Academy, Dermott, Ark. — Scissors, thimbles, pins, needles, gingham for aprons.

Miss Josie Lee, Americus, Inst., Americus, Ga. — Sheets, pillow cases, table linen, books.

Miss May C. Hamilton, Spelman Seminary, Atlanta, Ga. — Copies of song book, "Famous Hymns," new type for printing office, sewing-machine.

Mrs. S. A. Ewing, Shaw University, Raleigh, N. C. — Gingham, percale, longcloth, black and white thread number 60 and number 70, needles number 7 and number 8, good shears, 6 yards green burlap or denim to cover screen.

Miss Carrie A. Hunt, Mather School, Beaufort, S. C. — Large size shoes, sheets, pillow slips, spreads, women's dresses, men's and boys' clothing, napkins for students, table cloths.

#### SCANDINAVIANS

Miss Mathilde Brown, 13 Rill St., Dorchester, Mass. — Children's clothing, toys, women's shoes and underwear, picture books.

#### SLAVIC RACES

Miss Nathana Clyde, 2110 Quindaro Blvd., Kansas City, Kan. — Remnants of calico, gingham or muslin for use in sewing school.

Miss Helena Toth, 213 E. 123rd St., New York City, N. Y. — Basketball for girls' club.

## THE FIVE YEAR PROGRAM

### How to Introduce the Five Year Program to the Local Church

The report of the Five Year Program Committee of the Park Memorial Church of Springfield, Mass., demonstrates such a simple and effective method of introducing the Five Year Program to a church that it is worth reproducing. The efficient chairman of the committee recognized that there was no need of taking fright at a bundle of literature, but went systematically to work to extract from the material provided the good things applicable to her church. It should be pointed out that this committee, having mastered the literature of the subject, followed the example of efficiency experts in other fields by first making a survey of the present situation in every department of the church life; second, comparing them with denominational standards as shown by their previous study; and third, suggesting in each department methods for a larger service. As will be seen from the report, this resulted in very definite forward movements in evangelism, social service, missionary giving and education—an inclusive program of advance.

#### REPORT OF THE FIVE YEAR PROGRAM COMMITTEE OF PARK MEMORIAL BAPTIST CHURCH OF SPRINGFIELD

At the opening of the work this fall it was necessary to reorganize the Five Year Program Committee. The chairman selected had not worked with the committee the previous year and knew of the Five Year Program only in a general way. A request for information brought such an avalanche of literature that she gazed at it in despair. After wading around hopelessly in the mass for a few days, she took a notebook and prepared headings for each department of the church, and as she read, whatever seemed applicable was listed under the heads of the various de-

partments. Then with notebook in hand, conferences were held with the heads of the different departments and the work of each compared with the denominational standards. It was work, but work that paid, for when we were through we knew just where we stood. We knew our weak points and had definite aims for which to strive.

This effort had been preparatory to Five Year Program Day. We aimed to make the day not alone inspirational but intensely practical. A large chart or bulletin, which could easily be read in any part of the church, containing our Denominational Goals and Park Memorial Goals for 1917, was placed at the front of the church. Our slogan for the day "W-O-N by O-N-E" and "The Maximum for the Master" were prominent features of the decorations.

In the morning Mr. Franklin preached a strong sermon with our slogans for his subject, using the chart for illustration. The main Sunday-school, the three organized classes, the Junior and Senior Christian Endeavor Societies, were each visited by a member of the committee and definite suggestions for advance work for the coming year given them. The evening was given over to an evangelistic service. It was a most inspiring and helpful day and has given definite results.

In response to the suggestion given them our largest organized class has taken up welfare work and the members are delighted with the good which they feel they are doing at the Tuberculosis Hospital for Incurables. Our Y. P. S. C. E. have linked their missionary giving with our denominational boards.

That part of the work upon which we have spent the most time, thought and prayer has been our community meetings. We cannot help but feel that much of their success has been due to the weeks of



careful preparation that preceded their inauguration.

We also have a well organized system of telephone helpers, mostly "shut-ins," which is known as the "Park Memorial King's Business Line," who have helped greatly in advertising the meetings.

The Thursday night meetings have been made the general meeting of the week, where the results of the community meetings have been gathered up. The prayer

meeting attendance has increased by one-third and the interest doubled.

In the community meetings and the general meeting a prominent feature has been a season of silent prayer for the names upon the prayer list.

Our next move is to join forces with the church missionary committee for a vigorous campaign of missionary education.

LURA A. PLACE, *Chairman.*

## MISSIONS' QUESTION BOX

ANSWERS WILL BE FOUND IN THIS ISSUE

1. Spiritual forces are . . . what? Finish the sentence.
2. What did a boy say he was going to be when he grew up?
3. What did Gordon Bennett tell Stanley?
4. What report has come from Dr. Axling of Tokyo?
5. What Association prints a list of officers of the Ladies' Aid Societies in its minutes?
6. "Belinda has another bright idea." What is it?
7. What did a boy of seven take home from a Christian school?
8. "A new secretary and director for Colorado." Who is it?
9. What Home Mission School has just celebrated its semi-centennial, and where is it located?
10. How many constituent members are there in the first Baptist church organized in Nicaragua, and how many of them were baptized?
11. "The great outstanding fact is that we have . . . communities with no church at all in them." Fill in the figures.
12. What did the Hindu priest in Assam say to the people in his temple?
13. Name the cooperating Societies that hold their annual meetings in connection with the Northern Baptist Convention. Be careful to distinguish between a cooperating Society and the Boards or Commissions of the Convention.
14. Who is the chairman of the Entertainment Committee of the Northern Baptist Convention in Cleveland, and what his address?
15. "Until the writer was too exhausted to go any farther." Who was the writer?
16. Who sent a check for \$100 to the students of Morehouse College?
17. What was the slogan adopted by Park Memorial Church of Springfield, Mass., for Five Year Program Day?
18. How much did Spelman students and teachers send as a gift toward the Ruby Anniversary?
19. What was enclosed in the white roses made of tissue paper?
20. Who are the three Josephs present at the Indianapolis meeting?

See May MISSIONS, Anniversary Number, for a new plan that will make the magazine a special help to those who wish to use it as a kind of Missionary textbook. The plan was suggested by Rev. Will S. Coleman of Maine, and will be given a thorough trial. Full explanation and first reading and test course will be given in the May issue.

# MISSIONARY PROGRAM TOPICS FOR 1917

JANUARY.	The Foreign Missionary.
FEBRUARY.	Baptist Foreign Missions.
MARCH.	Missions and Peace.
APRIL.	The Need for Training.
MAY.	The Gospel Afloat and Awheel.
JUNE.	The Bible and the People.
JULY.	The Bible a Missionary Book.
AUGUST.	The Northern Baptist Convention.
SEPTEMBER.	The Mission of our State to the Nation and the World.
OCTOBER.	April Topic; The Need for Training.
NOVEMBER.	The Italian in America; What Can He Do for Us?
DECEMBER.	Missionary Mile-stones.

## APRIL TOPIC: THE NEED OF TRAINING

Opening Hymn: "Jesus calls us o'er the tumult."

Responsive Reading: 2 Tim. 2 : 1-15, 20-26.

Prayer, followed by hymn, "O Master, let me walk with Thee."

Bible Lesson: A Training Camp by the Sea-side

Matthew 5 : 1-9, 13-16, 43-48; 6 : 19-23, 31-33; 7 : 28, 29.

Hymn: "I love to tell the story."

Training Camps: (Teacher-training and Christian Culture Courses — Two five-minute talks).

News from the Camps: (Notes from *Service and Teacher Training Bulletin* — Five two-minute talks).

A Visit at Headquarters — American Baptist Publication Society

(Pamphlet, "Training Camps for Kingdom Conquest" — A five-minute report of an imaginary visit to the Society).

Hymn: "Lead on, O King Eternal."

Discussions on

THE STANDARDS: (Ten minutes)

Baptist Sunday School Standards, by Sunday-School Superintendents

Baptist Young People's Standards, by President of Young People's Society.

### THE CHALLENGE LEGION

How We May Cooperate? Pastor (five minutes)

Hymn: "Onward, Christian Soldiers."

Prayer:

"We bless thee for the free and noble spirit that is breathing with quickening power upon the educational life of our day, and for the men and women of large mind and loving heart who have made that spirit our common possession by their teaching and example. Do thou reward thy servants with a glad sense of their eternal worth as teachers of the race, and in the heat of the day do thou show them the spring of the wayside that flows from the eternal silence of God and gives new light to the eyes of all who drink of it." — (Extract from prayer of Walter Rauschenbusch.)

## MAY TOPIC: THE GOSPEL AFLOAT AND AWHEEL

On this topic a program may be made of unusual interest. The incidents are of the romantic order. Take the sketch in this issue of *MISSIONS*, "A Winter Trip on the Robert G. Seymour," as one reading. A file of *MISSIONS* will furnish many such sketches.

The Publication Society has literature that will be sent on application. There is a new leaflet especially written for this topic, entitled, "The Gospel on Wheel and Keel," Boat Folder No. 1. Others are as follows: "The Life Line," Boat Folder No. 2; the "J. Lewis Crozer," Boat Folder No. 3; the "Robert G. Seymour," leaflet; "The Cruiser Life Line at Work," leaflet; "The Life Line, a Story of Beginnings." Write for these to the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa.

# Department of Missionary Education

Conducted by Secretary John M. Moore, D.D.

## Are You an "Excuser" or a "Promoter"?

The Department of Missionary Education has been trying to take the missionary pulse of the Northern Baptist Convention. Were you one of those who so promptly responded, and would you not like to know what the other folks are saying? These are some of the excuses folks are giving for not reporting missionary education:

- "Nothing doing along that line here!"
- "We study about missions, but we do not study missions."
- "We have made no special plans."
- "We are in no position to be interested."
- "I am the only missionary in our Church."
- "Can't budge our Pastor."
- "I wish we might do something—can't you interest our Pastor?"
- "Not a very lively Church."
- "I wish we might, but no one is interested."
- "Our missionary spirit sickened and died."
- "Members of the Church are not loyal to the cause."

These are some of the reasons folks are giving for reporting missionary education:

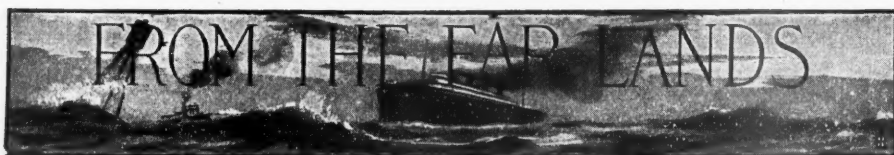
- "We are having a reading contest which is touching the whole Church."
- "We have a Pastor who is a missionary specialist."
- "We are out for our men."
- "Our evening mission study classes are for men and women."
- "Have three classes now—hope for two more."
- "We are just organizing the first class in the history of our Church. It is great!"
- "We have mission study in all departments of the Church."
- "Our Church is never without a mission study class."
- "We always use the programs on missions."
- "We tried last year and failed—but will try again."
- "We are changing pastors and hope for the best."
- "There are only five in our mission who read English—but we have organized a mission study class!"

## As It Is Done in Connecticut

They say it beats the mission study class. What do YOU say about it? The First Baptist Church of New Haven, Conn., through Prof. J. C. Archer of the Department of Missions of Yale University, has successfully introduced missionary education in the Sunday-school. Their interest just now is centered in Latin America. A monthly bulletin is issued for the teachers showing where missionary illustrations for each Sunday-school lesson may be found. The school provides an adequate reference library—furnishes stereopticon lectures occasionally—stories are told, and maps are used. The school is now planning a South American pageant. The women of the church too are studying "Old Spain in New America."

This plan is not only centering the interest of the Church on one country, but it is developing the initiative of the teachers in preparing their own bulletin of missionary illustrations. Perhaps the plan would work in your church!

¶ Send for the *Ten Point Standard of Missionary Literature*, published by the Department of Missionary Education. This is the first joint catalog of missionary literature issued by our denomination, and when you see how convenient it is to have all this desirable information under one cover, the wonder will be that it wasn't done years ago. But the world "do move," and Baptists also—once in a while. The literature is conveniently grouped around the Church Missionary Committee, Mission Study Class, Programs, Literature, Women's Organizations, Sunday-school, Prayer, Service, and Every Member Cavanaugh—the ten-point standard of missionary education.



### Conference of the Telugu Mission

THE Conference was held from Dec. 28th, 1916, to Jan. 4th, 1917, in Madras, where the South India Mission had its birth. The meeting place was the Day Memorial Chapel, dedicated in 1915 to our first missionary to the Telugus. To us who were attending a South India Conference for the first time, the arrival of missionaries with their servants and such quantities of luggage was very interesting, and our hearts were warmed by the hearty good fellowship and cordial greetings among the co-workers, who had for their one great purpose the bringing of Christ to all the Telugus. As the meetings progressed this feeling increased, for the keynote of the Conference was evangelism in all of its phases.

Great emphasis was laid upon the subject of Christian education as one of the chief means of evangelizing our people. There was a call for more efficiency and better equipment in all of our schools to meet the increasing needs and opportunities on every side. To meet the need for Christian preachers and teachers we must have the resources to prepare them for their future work. The cry has come up from every field, "We need preachers, Bible women and nurses." In the face of this crying need and the new problems which have arisen, the Conference authorized a new survey of the whole educational system in connection with our Mission. Much as new stations and schools are needed, still more it seems that advanced work is needed in those already established. Particularly is this true of our Seminary at Ramaputnam, for preachers desire more advanced courses than the Seminary can now offer. However, advance in any line is almost impossible because of the lack of missionaries. Stations are unmanned; doctors are attempting to carry on the touring of their fields in addition to their medical work; evangelists in order

to supply the needs of the schools have given up their field work. The fields are white, but when will reapers come to garner the sheaves of Christ?

The South India Mission is interested in the Five Year Program; many churches are already at work along the lines down by it, and it is expected that soon this number will be increased. Many of our Telugu Christians are giving a tenth of their income to the Lord's work and throughout the mission they are being urged by their preachers to greater efficiency in giving, and the response has been noteworthy. One chapel was recently repaired entirely by the native church. A membership of forty or fifty gave twenty-five thousand tiles at a cost of 200 rupees (rupee about 33 cents), aside from their regular gifts. Because they were too poor to hire carts, the men and boys carried both stones and bricks the necessary two miles. One church that eleven years ago was not giving a pie (a sixth of a cent) towards its own support is now raising nearly a thousand rupees a year.

Interesting and helpful were the three minutes from each of the missionaries. There were encouraging words of the working of God's Spirit upon the hearts of the heathen. There has been a sharp persecution of some of the new converts from their neighbors. In other parts the plague has broken up the school work and touring for a few months. A most helpful message came from the Nurses' Training School at Nellore, in which it was reported that the four nurses who took the government examination all passed, three with distinction. In one of our High Schools the Christian boys from Christian communities, but a few generations out of heathenism, have outstripped the caste boys in scholarship.

In many of the fields the preaching among the caste people has increased through the agency of earnest caste converts carrying the gospel to their own caste. Everywhere



there are marks of an awakening among the sudras, and there is expectation of a mass movement as great as those of history among the Malas and Madigas. From all parts of the fields the report comes that Bible and Missionary women have access to many caste homes and find the work with these cultured women very encouraging. Schools are opening many Hindu homes to the Christian workers. The evangelistic spirit has shown itself very clearly in many parts of the field. One young man of twenty upon his own initiative went out preaching and after eight days returned to report that 36 wanted to be Christians. From one of the day schools, run by an Indian Christian independent of the Mission, a boy of seven took home enough Christian teaching so that both his parents were converted.

The missionaries report the great openings which have come to them through medical work in the hospitals and dispensaries and the great need for more hospitals and doctors.

In different parts of the Telugu country there has been a growing demand for Bible study and an increasing sale of the Scriptures. These evidences of thirst for truth are the more remarkable when it is taken into account that the cost of the Bible is as much as a man can earn in three or four days. To aid in meeting the need for more Bible training a Boys' Student Camp was conducted at Nellore during vacation. It promises great things for the future.

The growing emphasis laid upon prayer throughout the mission assures one that surely in India "more things are wrought by prayer than this world dreams of." In the Bible Training School the girls have a prayer room on the verandah and requests come to them from surrounding villages. Even caste people are sending in requests for prayer.

We shall long remember the pleasant visit and encouraging words of Dr. and Mrs. Augustus H. Strong who were guests of the Conference. R. S. WALLIS.

## MISSIONARY SNAP-SHOTS

### Africa

On Dr. Judson C. King's last tour of his field, his carriers did not have to buy "so much as a peanut." The people were so happy to see Dr. King that they supplied his men with all the food they could eat and a great deal more. At each village they begged the missionary to stay "just one day longer." Thirty years ago a white man's life was not worth a song in this district.

Un-Christianized natives of the Congo observe two kinds of marriages — "Cheap" and "Expensive." The cheap contract means a payment of from two to fifty francs (a franc equals twenty cents) to the girl's parents and she becomes the immediate property of the purchaser. In the expensive marriage a man who has been heavily fined for some misdemeanour gives his sister or daughter to a wealthy townsman with the understanding that the

groom will pay the sum. The women in either case seem to have surprisingly little to say on the matter.

A new convert of Africa will often take a two days' journey on foot to present a question of moral uncertainty to a missionary.

### Assam

When a recent convert of a high caste family in Assam was turned out of his home and left quite unprotected, a poor Christian tea-garden coolie of the lowest caste in the country offered him shelter and the man accepted the hospitality, thankful to be able to live with Christians. Ordinarily a high caste man will not eat at the same table with one of low birth. Only Christianity can eradicate class distinction.

Rev. C. H. Tilden of Jorhat tells of a Hindu boy who, when converted to Christianity, took his place before a Hindu

temple and read the New Testament aloud. In spite of threats and beatings from the approaching worshipers, he remained at his post. Finally the priest came out and said, "The people tell me you're reading a bad book out here. Let me hear it." The boy read fearfully and hesitantly while his listener urged him on. After a time the priest went back into the temple and said to the people, "You told me the boy was reading a bad book. He's reading something better than I have to tell you. You had better go out and listen to him."

The Assam mission held its second Bible convention for a month in the fall of 1916 with 115 men from all over the province in attendance. Eight hours a day were given to Bible teaching and discussion. Next year they plan to divide the convention into small classes and also to maintain a Convention dining hall so that the students will not have to take time from their studies in foraging around for meals.

#### Bengal-Orissa

"Pollyanna" clubs are not confined to our states. Balasore has a high school boy's club called the Good Cheer Society. The members are all Christians and have succeeded in bringing to Christ almost every boy in the high school who has reached the age of twelve.

Some of the students of the large government high school of Contai very often visit Rev. and Mrs. John A. Howard to hear English spoken and to discuss Christianity. So the Howards have started a weekly Bible class to meet the two fold desire of the boys.

#### Burma

One must be endowed with the patience of a certain good man of old to travel with any degree of comfort in Burma. There is only one dining car in the country, so the traveler must prepare and pack enough food for all of the meals of his trip and take with him a goodly supply of filtered water. A bundle of bedding for the improvised berths and a necessary half-dozen suits of clothing make up his luggage, and with this impedimenta he drives to the station a good half hour before train time. With the aid of several coolies he piles his baggage on the train, which waits leisurely at the station, and then goes in search of a ticket. The ticket-agent, a dignified and slow-moving functionary, rings each rupee as it is handed to him to try its worth, slowly counts the change and hands out a

diminutive green check. The station bell rings, the traveler climbs aboard the train, and after five minutes of signalling between the engineer, switchman, station agent and telegraph operator, who must see that the track is clear to the next station, the tiny locomotive starts on its journey at a speed of eleven miles an hour.

The telegraph is superfluous in some parts of Burma. According to the missionaries, news is disseminated with amazing quickness and regularity through that most natural instrument, the human mouth. And this practice is as often a blessing as a curse, for it is the only means of spreading the gospel among a great many of the people whom the few missionaries cannot reach.

So complex and peculiar is the Burmese language that a missionary does well to learn the alphabet in two months.

#### China

On a wind-swept promontory known as Breaker Point, near Chaoyang, stands one of the poorest of the poor villages which ten years ago asked for a preacher. A man was sent and our mission loaned twenty-five dollars toward the building of a small chapel. The original chapel has been added to from time to time, so that it now has a large audience room, classrooms, kitchen and a paved court. The church conducts a flourishing day school and pays for a teacher and pastor.

The hospital at Huchow has a card system by which the missionaries follow up their patients. When a man is discharged, they send his card and information concerning him to the evangelist or preacher living nearest his home, who immediately visits him. As a result a great many of the patients who have been in contact with the hospital evangelist during their illness join the church and are the means of putting many of their townsmen on the list of "inquirers."

The Chinese are lovers of peace and quiet. They avoid fighting whenever it is possible. Not long ago when the people of Yachowfu heard that bandits were approaching on the other side of the river, they had the bridge destroyed to stave off an attack rather than send soldiers across the bridge to meet the robbers.

When Mr. and Mrs. J. E. Moncrieff celebrated their first wedding anniversary in the summer, the servants of the mission residences gave a display of fireworks in

their honor — and in return, it may be, for the gifts that the happy missionaries had given them earlier in the day.

Chinese ingenuity at prevaricating is apparent in the following signs which several frightened shop-keepers hung on their locked doors during the summer's political disturbances:

"Closed for a few days while we check up accounts."

"Gone to the country to collect debts."

"Important family affairs; temporarily closed."

"This property for rent."

#### South India

The progress in the criminal settlement at Kavali is most gratifying. The sixty men enrolled in the night school have organized and are planning entertainments for the people. Most of them have been in the settlement only two years, but from sullen, treacherous thieves they have become men with some amount of self-respect, respect for work, for education, and for decent living.

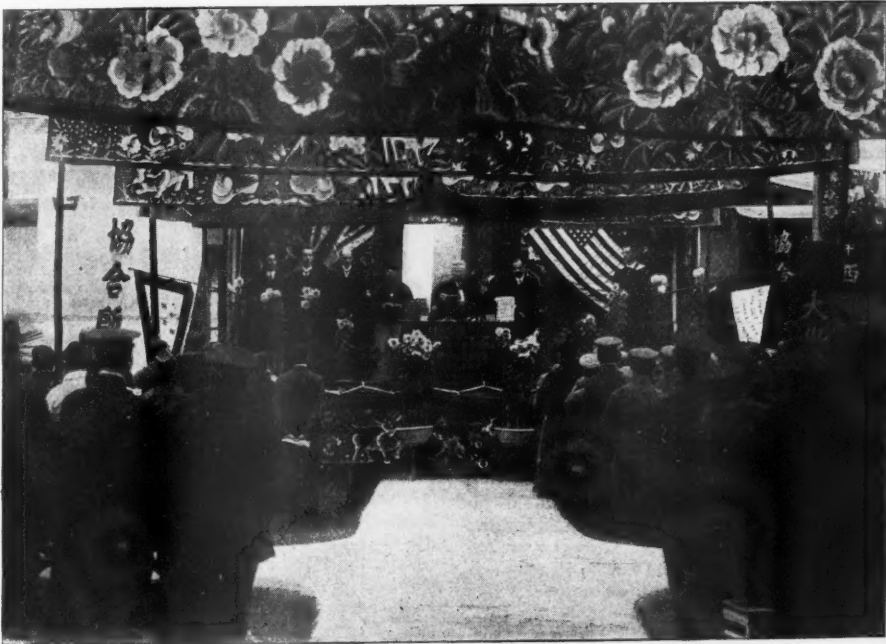
At the fall convention in Ongole, Madira (pronounced Mudira) had the largest delegation. Twenty-five of her people travelled 200 miles to attend the meetings, a journey costing each one a half month's salary.

#### Japan

An increase of 600 Buddhist Sunday-schools has been reported lately.

Figures for the Japanese "Billy Sunday meetings," conducted by Sumatsu Kimura, show 1,961 conversions in 13 towns of one province, 731 conversions at Kobe and Himeji, and 750 inquirers among the women in two cotton mills — this during a month of meetings.

The Baptist Tabernacle in Tokyo is enlarging its scope of work continually and reaching many classes of people. Ninety little children attend the morning kindergarten and 40 are brought to the day nursery. The English night school enrolls over 100 young men and the afternoon school 50 young women; the ap-



"GOD SAVE CHINA" — SINGING THE NATIONAL HYMN AT THE COMMENCEMENT EXERCISES OF 1916

A picture of our last graduating exercises at West China University. Notice the profuse use of embroidered silk in the decorations and the fine pots of chrysanthemums. Both can be had for a few dollars. The whole of the decorations are let by contract and can be put up and taken down in half an hour. So writes Rev. Joseph Taylor.

prentices' school has had a large attendance of boys. A visiting nurse looks after the sick of the neighborhood and the evangelistic workers have organized six adult classes with a membership of 115. Baptisms are frequent.

#### Philippine Islands

Bacolod now has 9 mission schools, entirely self-supporting, with 30 native teachers paid by free-will contributions from the parents of the school children. At the end of each month the treasury usually holds about five dollars, but on the first day of the ensuing month the 600 pupils bring their offerings and the expenses are met. There is no guarantee; it is entirely a work of faith, and so far it has succeeded splendidly.

The one Baptist missionary on the island of Negros has a parish of nearly 4,000! There are 2,000 Protestant Christians on the island, 30 churches, and 9 private academies.

#### Europe

On November 12th the first service was held in the new chapel at Sabadell, Spain, which is in charge of our missionary, Ambrosio Celma, of Barcelona. Although the chapel accommodates 200, there was not sufficient space to hold all who wished to attend.

#### Echoes from Memorial Meetings in Japan

BY REV. WILLIAM AXLING OF TOKYO

When the sad news of Dr. Dearing's death reached Japan memorial meetings were held in different parts of the Empire. Multitudes of people came together to honor his memory. These people represented all walks of life and almost every sphere of service. Leaders in the missionary world, men prominent in political life, men who loom large in the religious world, and many from the humble walks of life, all feeling that they had lost a great friend and leader, met to pay Dr. Dearing the sincere tribute of their hearts.

One speaking for the missionary community at large voiced the conviction of all when he said: "The name of Dr. Dearing must be linked with those of the truly great missionary leaders that have served the cause of Christian missions in Japan. During the past few years he has been the most outstanding figure in the missionary community of this land. Where is the man that can take his place?" Governor Ariyoshi of Yokohama lamented the loss of one of Japan's truest friends and one who had made great contributions to the higher life of the nation. Bishop Hiraiwa of the Methodist church said that Dr. Dearing's whole-souled, friendly and happy manner always was a tonic,

and his presence made the world seem brighter and the prospect more hopeful. A Japanese pastor speaking out of his own personal experience with Dr. Dearing spoke of him as "a man of tears"—one whose heart melted in sympathy with those in trouble and one who never spared himself in his effort to help anyone in need. A representative of Dr. Dearing's night school mourned the loss of a teacher who was just as enthusiastic and friendly and wholehearted in his work of teaching the little lads in his night school, as he was in interviewing the Japanese Premier on the future of Japanese-American relations. A citizen of Yokohama mentioned his untiring efforts in behalf of the public welfare of the city. Others spoke of the Dearing home, its ever open door, its gracious hospitality, its wonderful atmosphere of friendliness and cheer.

Dr. Dearing was a missionary of the best type. He was a leader with a large and broad outlook. His vision swept the whole field of the Kingdom and he was ever ready to pour his richest and reddest blood into the task of extending its boundaries. His service was of the whole-hearted sacrificial type that sweeps everything before it. As a man he was clean and virile and genuine. His sincerity was apparent to all. As a friend he had princely qualities. He loved his friends and believed in them. Truly a prince of Israel has fallen in the midst of the battle. Through his promotion to a higher service, Christian missions in the Far East have suffered a great loss. Yet we praise God for him and for the long rich years of service which he gave Japan.

#### Death of Henry Dwight Holton

It is with regret that we record the death, February 12th, of a former member of our Board of Managers, a man of large usefulness and varied service, Henry Dwight Holton, M.D. He died at his home in Brattleboro, Vermont, after a year of ill-health. He was a member of the British Medical Association, the American Academy of Medicine, the American Academy of Political and Social Service and the Geographical Society. He was active also in state affairs, serving for some time as consulting surgeon of several hospitals of the State and as a member of the Vermont State Board of Health. He was well known in medical circles as a contributor to many of the leading medical journals. Missions always held a large place in his interest and activities and he was at the time of his death third vice-president of our Foreign Mission Society, having previously served for three years on the Board of Managers. He died in his 78th year.

#### Foreign Missionary Record

##### ARRIVED

Miss Sadie B. Gowen from South India, at San Francisco, Feb. 1, 1917.

Rev. and Mrs. I. Brooks Clark from East China, at Port Chester, N. Y., Feb. 7, 1917.

##### SAILED

Royal H. Fisher for Japan, from Vancouver, Feb. 8, 1917.

##### BORN

To Rev. and Mrs. W. Robert Taylor of Chengtu, West China, Dec. 3, 1916, a son, William Johnson.

To Rev. and Mrs. John A. Foote of Osaka, Japan, Dec. 11, 1916, a daughter, Helen Elizabeth.

To Rev. and Mrs. J. Herbert Cope of Haka, Burma, Jan. 30, 1917, a son, Appleton Danforth.

To Mr. and Mrs. P. R. Hackett of Rangoon, Jan. 16, 1917, a son, Herbert Lewis.





### Regulative Standards

BY FIELD SECRETARY L. C. BARNES

In connection with attendance at the Panama Congress on Christian work in Latin America, the Field Secretary and Superintendent of Education gave ten weeks to close study of the work. Most of the principal stations in Cuba and Porto Rico were visited afresh. All our missionaries from the United States in these countries were at the Regional Conference, and many of the native workers. The leaders also from Mexico and El Salvador were with us at Panama. We had not less than fifty days of continuous intercourse with the men on the field. Notes were taken of all suggestions made by individuals or groups. On the return voyage fifty of the suggestions were classified under twelve heads and laid before the missionary committee of our Board, which asked that a special committee be appointed to study the questions involved.

This committee, after conference with the superintendents of the work and others, formulated a comprehensive series of Regulative Standards, to be used by the Society in connection with its work in Latin America. These have been published in a booklet that may be obtained from the Society at 23 East 26th Street, New York.

Full college and seminary training is desired in all candidates except teachers in primary, secondary, technical or industrial school, unless successful previous experience has demonstrated the applicant's ability. The age should be under thirty. Matters of salary, residence, outfit, travel expenses, furlough, etc., are taken up at some length. Other provisions concern self-support as the goal of the mission churches, training courses for native missionaries, educational institutes, and interdenominational cooperation.

These Regulative Standards have the defect common to all rules, that they will

never apply themselves but must be applied with faithfulness and intelligence by those whom they are intended to govern. They have been largely modeled on the rules already in use by our Foreign Mission Society: and indeed our work in Latin America bears a much greater resemblance to the work of that Society than it does to the earlier work of the Home Mission Society within the limits of the United States. The formulation of these rules marks a distinct step in advance.

### Life in the Coal Camps

Rev. D. L. Schultz, Labor Evangelist, has been preaching in the coal camps of the C. F. & I. Co., near Trinidad, Colorado. He reports that the religious destitution of these camps is something appalling. For a time he held nightly meetings in a camp called Valdez. Here is a town of 1,200 people, most of whom are foreigners but over 600 of whom can speak the English language. The one Sunday-school of the place has an average attendance of less than 30.

At Cokedale, a town seven miles from Trinidad, with about 1,300 inhabitants, there is a Sunday-school conducted by a Baptist layman and his wife who reside in Trinidad. This school has an enrollment of 75. The only other religious exercises held here is an occasional meeting when some itinerant preacher or missionary visits the locality.

At none of these many camps do you find a church organized except at Primery's, where there is a Roman Catholic church building owned by the Coal Company. Because the company owns the building the Protestants are allowed the privilege of using it for a Sunday-school, much to the displeasure of the priest in charge. Mr. Schultz visited this camp and spoke to the children in the Sunday-school. Out of a population of about 1200 the school has an enrollment of 35.



REV. AND MRS. H. H. CLOUSE AND DR. BRUCE KINNEY IN AN OKLAHOMA  
SITUATION CALLING FOR CONSIDERATION AND PATIENCE

**The Need of Special Training Schools for  
Leadership Among Our Foreign-Speak-  
ing Peoples**

BY SUPERINTENDENT C. A. BROOKS

Most of the men are unfitted to enter our English seminaries.

Our seminaries are unable to give them the special training which they need.

If they are to reach the people in their own language, they need a training in that language and in the study of the peculiar problems of their own people. This training should include a thorough course of the English language, in the philosophy of our American institutions and American history.

The most promising of these men should be encouraged to take advanced work in English-speaking schools, after finishing their course in the foreign-speaking school. The Home Mission Society is attempting to meet the need of a trained leadership by establishing the following training schools:

- One for Italians in Brooklyn, N. Y.
- One for Bohemians, Slovaks and Poles in Chicago, Ill.
- One for Hungarians in Cleveland, Ohio.
- One for Russians in New York, N. Y.

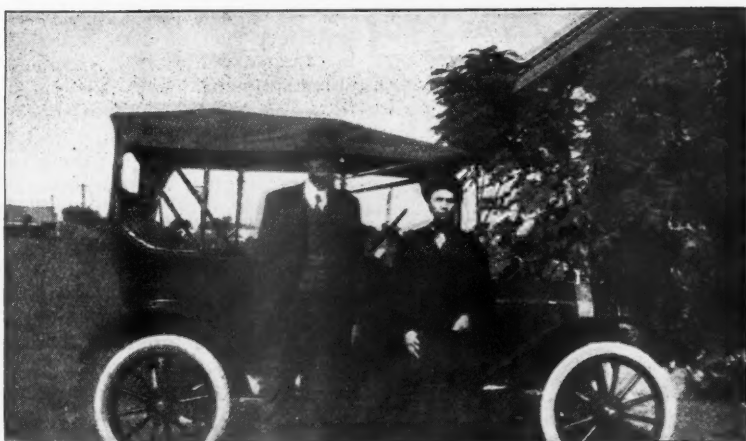
**A Note from Iliamna, Alaska**

I am a United States public school teacher at this place, and never intend to neglect my school duties proper. But if there was not a real love of the souls of

these poor darkened beings in my heart I'd not stay two hours after I could get a steamer. Every last Indian belongs to the Greek Church and perhaps always will; but oh, if you could realize the utter blank. They get only a few days' visit from priests, sometimes years apart. I have a good interpreter and have tried to tell "the Old, Old Story" simply, "as to a little child." How glad they are to hear it! I am not a missionary, but I can help these poor benighted people understand that God is love; and that it is only He who can forgive sin, and that through Christ. I am alone, no neighbor, not even an Indian, within a quarter of a mile; and no doctor within 250 miles; shut in on all sides by great, high, snow-capped peaks. These Kenai Indians have more back-bone than the Aleuts as far as I can judge. I have worked among many races of Indians, and in my judgment these are the most promising ones I have dealt with. Not that they are more civilized, for they are not, but the material seems to be here, to build upon. — *Hannah E. Breece.*

\* \*

Dr. Henry L. Morehouse is passing comfortable days at the Hotel Floronton, St. Petersburg, Florida, with congenial friends, and has greatly improved in health. He receives numerous letters from all parts of the country, expressing interest in his speedy recovery.



REV. R. P. POPE AND WIFE AND CAR GIVEN THEM BY FRIENDS FOR MISSION WORK. CAR DEDICATED BY FIRST CHURCH OF PHOENIX ARIZONA

#### Where the Automobile Increases Usefulness

This picture shows R. P. Pope and wife, missionaries of the American Baptist Home Mission Society, and their automobile "Friendship." On January last these faithful workers entered upon their new field in the Santa Cruz County, Arizona, on the border line of Mexico. There is not a church building in the county and services are held in school-houses, or on the streets of towns. With the help of "Friendship" much time will be spent in house to house visitation, making friends with the people and bringing them the gospel message.

#### FRESH FROM THE FIELD

Rev. C. A. Brooks, Superintendent of Foreign-speaking Work of The American Baptist Home Mission Society, has been making an extended trip in the West, speaking with great acceptance in Los Angeles, San Francisco, Sacramento and many other places. Seven days were given to the State of Washington, and nearly as long to Oregon. Addresses were made in Idaho, and six days spent in deputation work in Colorado. He addressed the union meeting of all the Baptist ministers at Pueblo, spoke at Colorado Springs, attended a union meeting at Denver, and held a conference on the situation among the foreign-speaking peoples of that city. A meeting in Kansas City, and a conference in St. Louis, concluded a tour of much significance in the interest of a most important work.

At the February Board meeting of the Home Mission Society 45 missionaries were appointed and two evangelists assigned to work. Mrs. Troyer of Southern California will assist in deputation work.

Dr. W. B. Hinson has resigned as General Evangelist of the Home Mission Society for the Western Division, and will become pastor of a church in Portland, Oregon. He is preeminently a preacher.

The *North Star Baptist* (Minnesota bulletin) reports for the last quarter 68 churches and outstations served by the 39 missionary pastors. Of these churches 4 were Danish-Norwegian, 1 Finnish and 19 Swedish. The missionary pastors and general workers—51 in all—had given 649 weeks of service, thereby administering to 184 churches and outstations; 44 converts were baptized and 2 Sunday-schools organized.

The church at Billings, Montana, has a club of 20 subscribers for *Missions*. Of course we learn from the *Bulletin* that "the Mission department of the woman's society is very alert, have fine monthly meetings and programs, and have raised nearly \$100 for missions the past winter; and of course, also, the church has received 30 new members. Billings will entertain the state convention in November.

The First Baptist Church of Rocky Ford, Colo., organized in 1891, dedicated its new house of worship on January 21, Dr. F. B. Palmer, General Missionary, and Dr. G. W. Cassidy, District Joint Secretary, were present, Dr. Cassidy preaching at the

morning service and Dr. Palmer in the evening. Dr. William Crawford and his faithful people are, to be congratulated on the accomplishment of a great undertaking and the building of a house that will meet the growing needs of the community for many years to come.

The report of the final group of evangelistic meetings which have been held throughout the State of Kansas during the winter months covers the work of four associations, containing 30 churches, during January. Although many of these churches are small and weak financially, Rev. Fred Berry, Superintendent of Evangelism, says that "by our field force and other helpers we have been able to reach nearly every field in these associations with some kind of practical help. It does appear to us that the coming months will reveal splendid progress in this section of the state." Of the thirty churches in the last group of evangelistic meetings, one-third of the pastors acted as their own evangelists and all tell of splendid results. Four small churches, pastorless and discouraged before the meetings, have taken new heart and made definite plans for the calling of pastors. In another locality several little churches near together have decided that rather than have their doors continue closed they would resolve themselves into one field with a pastor to supervise the work. The meetings have restored faith, courage, and zeal to hundreds of God's people. It is estimated that since the State Convention about 3,000 have been converted in Kansas through the special evangelistic meetings. This is the way to deal with the rural church problem.

The Oklahoma Indian Baptist Association is an important gathering. A large tent and smaller tents are used for its meetings. At the close of the sessions the big tent is taken down and shipped to the church that is to entertain the association the next year. A vote last summer provides that it shall be "cared for in a proper manner, that neither rats, mice or mildew destroy it, and that it be insured against destruction by fire, and that it be neither loaned or rented to outside parties."

In Minnesota a state-wide campaign in evangelism was inaugurated January 1st to be continued until Easter Sunday. The plan was to reach every church in the State. In addition to planning special work on their own fields, the churches were asked to grant their pastors leave of absence to assist some sister church in special

meetings. The pastors were requested to volunteer their services, the churches paying their expenses and arranging for their entertainment. Up to January 12th favorable responses had been received from 75 churches, showing that the people were eager to enter upon the plan. Such a movement must mean spiritual power.

There are over-churched communities in the West, but this condition is often more apparent than real. A single village may sometimes be so situated that it serves as the center for two or three townships. Or again, each group of foreign-speaking people must be temporarily provided with religious services in their own language. The great outstanding fact is that we have 1,600 communities with no church at all in them.

Since the Mexican War over 500,000 Mexicans have gone up into New Mexico, Southern Arizona, Texas and California. They constitute a new field for home mission work.

Rev. John Wank baptized two converts in January, the first fruits of the Rumanian Mission of Indiana Harbor, Indiana. A Bible school was started on a stormy day, and the pupils of the First Baptist Church went out two by two inviting the children to the hall, and gathered in thirteen boys and girls for the opening session. This is a practical way to interest the boys and girls of our Sunday-schools in the foreign-speaking work.

Señor Adan Corea is pastor of the Baptist church in Santa Ana, El Salvador. The church now has about 300 members. Superintendent Brewer has been assisting him, and many conversions have resulted.

Prominent citizens of San Miguel, El Salvador, are greatly interested in securing a Protestant missionary. It is hoped that our Home Mission Society may be able to meet the need.

Rev. B. S. Stump, of Cavalier, North Dakota, is also caring for two preaching stations. In order to work out this plan in a satisfactory way the Home Mission Society was requested to assist in buying an automobile. By this combination of fields, made possible by the car, the joint field has become self-supporting and there has been a saving in one year of \$650, which proves that in this case the automobile has been a good investment. So reports Rev. C. E. Tingley, Superintendent of Missions.





From Rev. J. R. Larson, Colporter on  
Wagon No. 73

It is a profound satisfaction to me to get *MISSIONS* as a monthly visitor keeping me in touch with our great Baptist work all over the world. It brings happy memory of the time I spent in Boston as pastor of the Norwegian Baptist Church, which I organized and worked with for three years. Then I used to visit the editor, consult about our work, and borrow cuts from *MISSIONS* for our Norwegian Baptist paper, *Misionaren*, in Chicago.

Here I am in Montana working as a Publication Society man, having the state as my field, also representing our Norwegian Baptist Conference of America at the same time.

I am the only mouthpiece, as far as Norwegian Baptist preachers are concerned, that the Lord has in this great State. I am preaching in English and Norwegian as well, and I enjoy my work immensely. It is claimed that we have at least 30,000 Norwegians in Montana by this time. This State will soon be a second North Dakota as far as the Norwegian population is concerned. The Norwegian high church Lutheran priests don't love me more than just so much; but I try to get along with

them the best I know how, although I come in close contact with them sometimes. Some of them think that they have a monopoly on every person with Norse blood in his veins, but a great number of us dissent from this idea. I told one of these fellow-priests, lately, in friendly words, when he intimated to me that every Norwegian ought to be a Lutheran, something like this: "Why should I go to Germany and borrow reformed Catholicism when I can go clear to the Holy Land and get the Christianity of Jesus Christ—always best to go to the head of the fountain."

I send you a picture of me, my horses and the First Baptist Church of Glasgow, Montana. I spent three months in that part of the State last fall. The pastor of this church, Rev. R. D. Brittain, has been there a year. He is a gifted young man, working hard in that most important field. We have great opportunities in this State. May God help us to enter in through the open door.

J. R. LARSON.

#### Revival at Gillette, Wyoming

Rev. Clifton McGlothan reports a two weeks' meeting, the preaching by Rev. Wilson Mills of the Publication Society,



J. R. LARSON, COLPORTER ON WAGON 73

as the greatest ever held in Gillette. He says the church has been revived, many souls have been won for Christ, and many more have had the matter called to their attention as never before. "We all learned to love Brother Mills and were glad that he came. On the last Sunday of the meeting the people gave a free-will offering of \$78 to the Society in recognition of Mr. Mills' services. Twenty-nine new members were added and others will come. You can imagine what that means to a small church with only about 60 members and less than half of these living in or near town. We had a reception for the new members and organized a men's and also a woman's Bible class. There was talk of making the building larger, and one of the brethren suggested that it was about time for the church to become self-supporting."

#### Results of our Bible Distribution

Quoting from a letter just received from C. C. Bateman, Chaplain of the Fourteenth U. S. Cavalry at Camp Del Rio, Texas: "The 100 copies of the Bible recently received from you are nearly all gone. This distribution has been made upon personal application in connection with the distribution of hundreds of copies of the Kahki New Testament and single Gospels, all given upon request. In all my twenty-six years of service in the Army I have never known such interest in Scriptural knowledge. No man has, to my knowledge, been given a copy who had no use for it. The most striking exhortation I have ever heard from a soldier was recently given to a large congregation of his comrades by Corporal Grady of my Regiment. He is a member of the First Baptist Church of Del Rio, having recently been baptized. It was delivered with such compelling earnestness and native eloquence that the influence was remarkable. "Do not take the Bibles or Testaments as mere books which you can have for the asking, but *read them*, comrades, *read them!*" he exclaimed. "Cannot a soldier be a Christian?" he asked, and made his own answer to the question. "I am a Christian and no man can stampede me out of the faith I have in Christ." Grady is an excellent soldier, prompt, cheerful, punctual and well instructed. He never has trouble with the discharge of his duties, asks no favors and expects none but the privileges extended to every faithful efficient trooper.

We have a number of first sergeants who are letting their light shine also where it will do the most good. Now, if you are able to favor us with another shipment of Bibles in any number under one thousand copies, they can be used here or at the out-post stations along the Rio Grande within the Del Rio Military District. We need more at once."

#### A Veteran in Service

After twenty-four years of service in Montana, Idaho, Utah and Wyoming, Rev. L. G. Clark has resigned as Sunday-school and Young People's Director and will retire to Monrovia, Calif., where he has a small orange farm, and will seek well earned rest from a strenuous life. The *Montana Bulletin* says there is not a church, Sunday-school or other Baptist interest in Montana that he has not known intimately, and he shares the loving regard of our people all over the section. A good man and a fine record of usefulness. He will continue to be a general Sunday-school missionary of the Society.

#### A Proof of Conversion

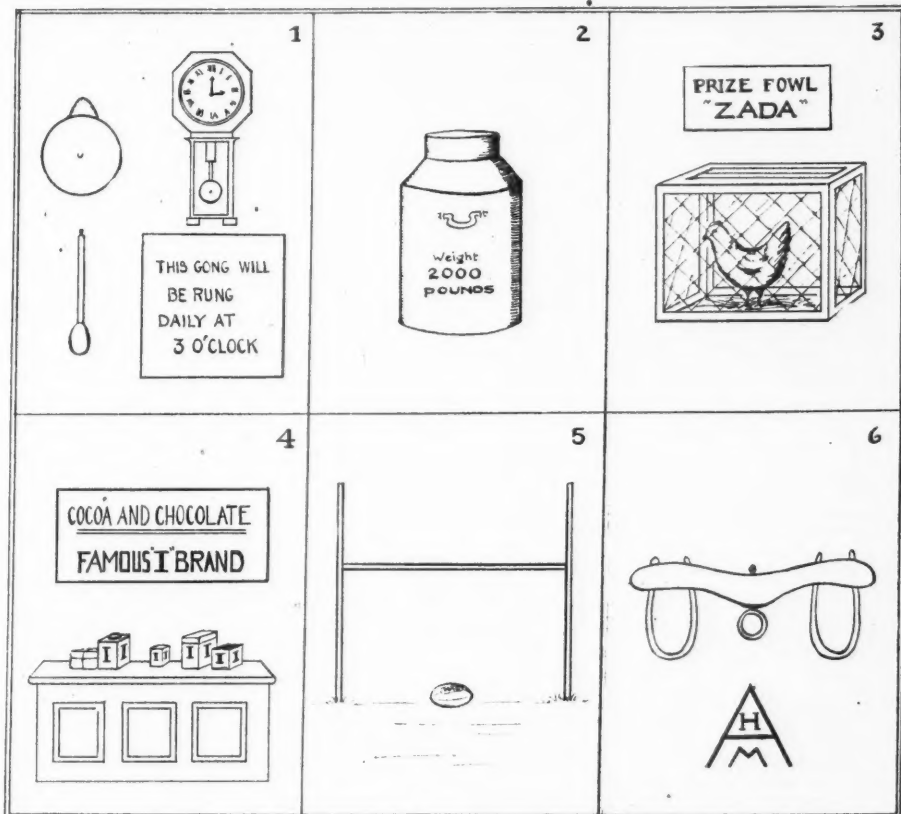
Rev. Chas. Brazda, Colporter to Bohemians in Chicago, writes: The converts that have been baptized recently are showing steady progress in Christian growth and I will mention one instance as proof. One of the converts is a man who before his conversion was a regular miser, holding tight onto every penny and causing a good deal of misery to his wife, who had to account to him for every expenditure. Right after his conversion (which by his fruits proved to be a real one), when subscriptions were being taken for a baptistry, he took me off my feet by contributing five dollars. Sunday after that he put another five into the birthday box of the Sunday-school, and last Sunday I chanced to see the treasurer opening his weekly offering envelope and saw in it two dollars, and my heart just sang praises to my dear Saviour for being able to save from all sin and to make an entirely new and different creature; and the man makes not more than about fourteen dollars a week. That shows the spirit of sacrifice.

#### An Evangelistic Book

*The Perennial Revival*, by William B. Riley. A new edition indicating the popularity of the work. (American Baptist Publication Society; \$1 net.)

# MISSIONS' PUZZLE PAGE

BY WILLIAM B. LIPPHARD



## No. 3. Baptist Foreign Mission Stations

Each of the above pictures represents some Baptist mission station on the foreign field. Can you guess what they are? A complete list of foreign mission stations is found in any recent Annual Report or Handbook of the Foreign Mission Society or in the Northern Baptist Convention Annual.

For a correct set of answers and the best article, not exceeding 150 words in length regarding "Why I Read MISSIONS," a first prize will be given consisting of a missionary library of five books. For the second best article with a correct set of answers MISSIONS will give a well known missionary book. For the third and fourth best articles with a correct set of answers, MISSIONS will give a year's subscription

to the magazine. All letters containing answers and articles must be mailed not later than April 25 to be eligible. Address "Missions Puzzle Page," 700 Ford Building, Boston, Mass.

Answers to puzzles in March number:

1. The Standard
2. The Pacific Baptist
3. Zion's Advocate
4. Watchman-Examiner
5. Journal & Messenger
6. MISSIONS

Prize winners in February contest — for best articles and correct answers:

First — Harriet Bingaman, West Chester, Pa.

Second — W. A. Sharp, El Dorado, Kansas.

Third — S. Belle Clarke, Milwaukee, Wis.

Twenty-four other contestants who submitted correct answers, are entitled to honorable mention.

## Financial Statements of the Societies for the Eleven Months Ended February 28, 1917

Source of Income	Budget for 1916-1917	Receipts for 11 Months	Balance Required by March 31, 1917	Comparison of Receipts with 1915-16	Those of Last Year Increase	Decrease
<b>FOREIGN MISSION SOCIETY</b>						
Churches, Young People's Societies and Sunday Schools...	\$487,844.00	\$251,630.31	\$236,213.69	\$223,776.64	\$251,630.31	\$27,853.67
Individuals.....	246,862.00	38,495.85	208,366.15	63,739.95	38,495.85	25,244.10
Annuity Account.....	16,325.00	19,998.34	3,673.34	1,938.59	19,998.34	18,059.75
Legacies.....	90,500.00	124,659.23	34,159.23	44,604.66	124,659.23	80,054.57
Income from Investment of Funds.....	66,250.00	58,820.72	7,429.28	40,179.81	58,820.72	18,640.91
Specific Gifts, etc.....	81,828.00	* 78,245.00	3,583.00	46,028.24	78,245.00	32,216.76
Totals.....	\$989,609.00	\$571,849.45	\$417,759.55	\$420,267.89	\$571,849.45	\$176,825.66
	* Includes \$18,901.74 — Income from and sale of property in Foreign Field.					\$ 25,244.10
<b>HOME MISSION SOCIETY</b>						
Churches, Young People's Societies and Sunday Schools...	\$318,079.76	\$156,471.62	\$161,608.14	\$137,000.85	\$156,471.62	\$19,470.77
Individuals.....	125,000.00	13,965.43	111,034.57	10,949.71	13,965.43	3,015.72
Legacies and Matured Annuities	116,098.00	95,169.34	20,928.66	82,650.00	95,169.34	12,519.34
Income from Investments.....	87,500.00	91,875.25	* 4,375.25	74,213.17	91,875.25	17,662.08
Miscellaneous.....	6,200.00	6,666.15	* 466.15	4,165.90	6,666.15	2,500.25
Totals.....	\$652,877.76	\$364,147.79	\$288,729.97	\$308,979.63	\$364,147.79	\$55,168.16
	* Excess					\$ 55,168.16
<b>WOMAN'S FOREIGN MISSION SOCIETY</b>						
Churches, Young People's Societies and Sunday Schools...	\$284,826.25	\$139,293.79	\$145,532.46	\$121,254.56	\$139,293.79	\$18,039.23
Individuals.....	62,808.99	20,449.37	42,359.62	13,050.10	20,449.37	7,399.27
Legacies and Matured Annuities	13,800.00	20,230.45	(Excess) 6,430.45	17,360.98	20,230.45	2,869.47
Income of Funds, Specific Gifts, etc.....	19,607.50	13,814.94	5,792.56	19,374.19	13,814.94	5,559.25
Totals.....	\$381,042.74	\$193,788.55	\$187,254.19	\$171,039.83	\$193,788.55	\$28,307.97
Gifts for deficit of 1915-16.....		8,843.60				\$5,559.25
		202,632.15				\$5,559.25
<b>WOMAN'S HOME MISSION SOCIETY</b>						
Churches, Young People's Societies and Sunday Schools...	\$201,557.00	\$122,703.02	\$78,853.98	\$109,147.89	\$122,703.02	\$13,555.13
Individuals.....	25,000.00	25,000.00	0	8,756.55	25,000.00	16,243.45
Legacies.....	19,221.00	26,176.44	6,955.44	26,186.64	26,176.44	10.20
Income of Funds, Annuity Bonds, Specific Gifts, etc.....	19,222.00	20,085.84	863.84	13,636.85	20,085.84	6,448.99
Totals.....	\$265,000.00	\$193,965.30	\$71,034.70	\$157,727.93	\$193,965.30	\$36,247.57
						\$ 10.20
<b>PUBLICATION SOCIETY</b>						
Churches, Young People's Societies and Sunday Schools...	\$118,752.00	\$70,752.13	\$47,999.87	\$66,301.95	\$70,752.13	\$4,450.18
Individuals.....	30,863.00	11,814.15	19,048.85	17,103.82	19,048.85	1,945.03
Legacies.....	10,000.00	0	10,000.00	0	0	0
Income of Funds, Annuity Bonds, Specific Gifts, etc.....	91,400.00	83,395.54	8,004.46	64,104.41	83,395.54	19,291.13
Totals.....	\$251,015.00	\$73,196.52	\$77,818.48	\$147,510.18	\$173,196.52	\$25,686.34



## Nervous Disorders

indicate a lack of phosphates upon which the body depends for health and activity

The nervous system is nourished by the phosphatic salts, assimilated from the food. When overwork or mental strain causes a depletion of the phosphates, the nerve-strength is weakened, and headache, brain-fag, or general debility usually follows. Whenever there is a nervous breakdown, an adequate supply of phosphates aids to restore tone and strength. The essential phosphates are available in Horsford's Acid Phosphate, a successful remedy for nervous disorders. It is highly beneficial, as

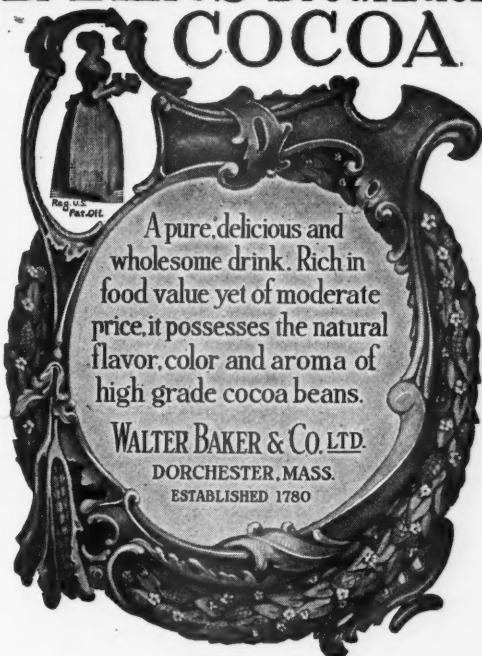
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## INFORMATION

The American Baptist Publication Society has organized an Information Bureau, and invites you to make it headquarters for any question you may wish to ask.

### Do You wish to Know about

Teacher-Training, Grading Your Sunday School, Organized Class Work, Young People's Work?

Write to *W. E. Chalmers, D. D.*

### Do You wish Advice about

Social Service, Temperance Reform, Community Betterment?

Write to *Samuel Zane Batten, D. D.*

### Do You wish Help about

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Write to *Miss Meme Brockway*

### Do You wish Assistance about

Problems of the Teen Age, Daily Vacation Bible Schools, The Best Sunday School Helps?

Write to *W. Edward Raffety, Ph. D.*

### Do You wish Information about

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Annuities in all Forms?

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## Two Important Notices

### Northfield for 1917

Girls who need to plan for their vacations some time beforehand will want to know the dates of the Summer School of Home Missions. It begins, this year, the evening of July 18th, and closes July 24th. Be sure to ask for your vacation so that it will include that week, and plan to join Camp Sacagawea, the camp for Baptist young women. We are going to have a great time, of course. We will give you further details of the treat in store for you when the program has been worked out a little more completely. Meanwhile, if you wish any special information, address Miss Frances E. McDuffee, 49 Sprague St., Malden, Mass.

#### MATERIAL NEEDED FOR CAMPAIGN

1. Leaflet, Called to the colors, and Recruit cards, free.
2. Set of eight charts, price 25 cents.
3. Book of Remembrance, 25 cents.
4. May Day Programs, 20 cents per dozen.
5. Leaflet, with hymns, 10 cents per dozen.

#### Mount Hermon Federate School of Missions

The summer session of the Mount Hermon Federate School of Missions will be held at Mount Hermon in the Santa Cruz mountains, California, July 16-21. The two text-books to be used are "Missionary Milestones" and "An African Trail." Both these books will be taught by Mrs. Hallie Linn Hill of New York City. Seven denominations are now affiliated in Mount Hermon Federate School of Missions, the Baptists being one of them.

□□□□□□

### Little Language Study in Visayan, P. I.

#### Jesus Loves Even Me

TRANSLATED INTO VISAYAN BY DR. LERRIGO

Ako malipay gid kay si Jesus  
I (am) happy very because (the) Jesus  
Amo ang butgong nga Manunubus  
is the only (not translatable) Saviour  
Busa, bulahan kaayo ako  
Therefore blessed indeed (am) I  
Kay hinigugma ako ni Kristo  
Because beloved (am) I of Christ,

Koro  
Chorus

Ginahigugma ako karon  
Loved (am) I now  
Ni Jesus ko, ni Jesus ko;  
Of Jesus mine, of Jesus mine;  
Ginahigugma ako karon  
Loved (am) I now,  
Bisan ako karon  
Even I now.



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